

The Messenger

Dr A H Strickler
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"Is the Truth in Jesus."

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Poetry.

BY THY CROSS AND PASSION.

BY FRANCES RIDLEY HAVERGAL.

He hath given me rest by His sorrow, and life by His death.—*John Bunyan.*

What hast Thou borne for me, Almighty Friend,

Who lovest to the end?

Reveal Thyself, that I may now behold Thy love, unknown, untold,

Bearing the curse and made a curse for me, That blessed, and made a blessing, I might be.

O, Thou wast crowned with thorns that I might wear

A crown of glory fair;

"Exceeding sorrowful," that I might be "Exceeding glad," in Thee.

Rejected and despised, that I might stand, Accepted and complete, on Thy right hand.

Wounded for my transgression, stricken sore, That I might "sin no more."

Weak, that I might be always strong in Thee; Bound, that I might be free;

Acquaint with grief, that I might only know "Fullness of joy" in everlasting flow.

Thine was the chastisement with no release,

That mine might be the peace;

The bruising and the cruel stripes were Thine That healing might be mine.

Thine was the sentence and the condemnation, Mine the acquittal and full salvation.

For Thee revilings and the mocking throng,

For me the angels' song;

For Thee the frown, the hiding of God's face,

For me His smile of grace;

Sorrows of hell and bitterest death for Thee, And heaven and everlasting life for me.

"Thy cross and passion" and "Thy precious death,"

While I have mortal breath,

Shall be my spring of love and work and praise, The life of all my days,

Till all this mystery of love supreme

Be solved in glory—glory's endless theme.

Communications.

For The Messenger.

WAS THE INCARNATION PROGRESSIVE IN ITS UNFOLDING?

There ought to be no difference of opinion, and when properly understood, we believe there is not, in regard to the substance of this question. The divine nature became joined to the human in the person of our Lord in His holy conception and birth. He was conceived by the Holy Ghost, born of the Virgin Mary. But it must be evident that this union had progressive stages. The union was not the same during the period between the conception and birth that it was after the birth. It was not the same after the Lord's arriving at the age of self-consciousness that it was before that epoch in His life. What is meant by this is simply that the divine entered and filled the human in the degree in which the human was prepared to receive the divine. This must be the meaning, in part at least, of His growth in

stature and in wisdom, and in favor with God and man. There are difficult questions here in regard to the doctrine of the *Kenosis*, as it was termed, as this was discussed especially in the Lutheran Church after the Reformation. But there can be no difficulty in regard to the progressive entrance of the divine into the human in the person of Christ. The divine never overwhelmed the human, otherwise there could not have been a harmonious development of His person. When He was a child the divine filled the human according to the child-like capacity of the human to receive it. When He became a man His divine nature exerted a greater influence in His human nature, because the human was more developed and had greater capacity. The opposite view it was that led to those exaggerated stories of the Lord's miracles and wonder-works reported in the Apocryphal gospels in the early Church. We believe that all will agree with the fact here stated.

It may be made a question whether this progressive unfolding should be included in the fact of the *Incarnation*. Usually, we all know, the word *incarnation* is applied to the union between the divine and human in the person of Christ at the time of His holy conception and birth. The Word became flesh. But the word may be used in a different sense, as designating the whole process reaching from His birth to His glorification, just as the word *regeneration* may be used to designate an instantaneous act or a progressive fact, culminating in man's glorification. Our Saviour uses it in His words, "in the regeneration ye shall sit upon twelve thrones judging the twelve tribes," &c., as referring to the new birth in the glorification. The difference here becomes one in regard to the use of a word, not about a fact. If one, therefore, should take the first meaning, that the *incarnation* is a fact that took place and was consummated at our Saviour's birth, and then go on to prove, by a labored argument and an array of Scripture passages, that this fact was not progressive, he would be simply setting up a man of straw in order to show his prowess in overthrowing it. Such things have often been done in argument. Its proper name is *logomachy*—a dispute about words, not things.

The word *birth*, for instance, designates a well known fact, taking place at a given time. Yet we may speak of birth as designating not merely the fact of physical birth, but as including that process by which the infant comes to intellectual and moral self-consciousness. The infant is still included in the bosom of parental and family life, it is not a complete, independent person, until this higher birth is reached by which it becomes self-conscious and morally responsible. This is recognised by all. To go into a long argument, now, to prove that birth is instantaneous, without settling first upon a common use of the word, would settle nothing. There is room for the use of this word in the second sense, though it may not be the usual one.

One epoch in the incarnation was the holy conception. Here the union of the divine and human was accomplished in germ by the Holy Spirit. Then followed the epoch of birth. This consummated the fact, if by this we mean the physical birth of the infant Redeemer. But if we mean by it the entrance of the divine into the human, the union of the two natures, then this reached its consummation at the glorification, when the human was filled to its fullest capacity, and elevated to its highest possible position.

There is no difference in regard to the substance, but only in regard to the name or names by which it is designated. Many of the differences in long discussions turn upon the different senses in which the contestants use certain words, rather than upon differences in the subject matter.

T. G. A.

True faith proves its truth by its willingness to use all the lights of modern science and all the eyes of modern criticism, that it may get the nearer to the historical Christ, convinced that it can look in His face without fear and without dismay. The men that best knew Him most loved Him,

and to stand in His immediate presence is to be touched with a deeper reverence than can be awakened by the broken image reflected in the traditions or phantasies of men.—*A. M. Fairbairn.*

For the Messenger.

SOME COMPARATIVE STATISTICS.

In the late number of the "Methodist Quarterly Review" may be found an article bearing the title of "The Problem of our Church Benevolences." It was, of course, written simply for the instruction of the Methodist Episcopal Church, of which the Quarterly is one of the leading recognized organs in this country, but its statements are so clear and earnest, and its suggestions so Christian in their tone that it may be read with profit by members of other denominations. A comparison, found therein, quoted from the "Manual of the Methodist Episcopal Church" for July 1881, giving the average annual contribution per member of eight leading Protestant Churches in the United States to the cause of *Missions*, home and foreign, has particularly arrested our attention. The statistics, we presume, are those of the year 1880, and as tabulated stand as follows: "Congregationalists, \$3.59; Presbyterians, 2.05; Protestant Episcopalians, 1.57; Reformed (Dutch) 1.47; Baptists (Northern) .94; Evangelical Association, .90; United Brethren, .79; Methodist Episcopal, .50."

This comparison is certainly not flattering to the Methodist Church, as the writer in the Quarterly admits and deplores. In his efforts to solve the "problem" he tries honestly to discover where the fault lies, and attributes it mainly to three sources, viz: "Defective Methods," in raising funds for benevolent purposes; the fact that nine-tenths of the membership *do not contribute* according to the measure of their ability, and the fact that "preachers have given so little attention to the subject, only a small minority of them being contributors to any extent themselves. Many of the great men in the ministry are not in advance of their obscurest brethren in this respect." Some of his utterances are startling indeed. Such as these, "less than one in fifty of the whole membership give in a manner worthy of the cause;" "less than one in thirteen have been influenced to give anything;" and "879,329 give nothing."

Yet, continues the writer, "these nine-tenths of the membership are not unconverted or unconsecrated, but are in the main good, and loyal, and faithful Christians; many of them enjoy a high state of grace. They comprise a majority of our most excellent members, whom we rightly count the salt of the earth. These have consecrated themselves to God and mean to extend His kingdom to the best of their ability, but these great interests have not yet arrested the thought so as to move the heart of a single one of them."

Now, although a classic English writer of the last century, whose utterance has passed into a proverb, has declared that "Comparisons are odious," yet, on a topic like this, we believe they are so only to the "Natural Man." To our "better self" they come arresting our attention and stimulating our charity into greater activity.

In a tabulated list of contributions to objects of benevolence, then, what place does the Reformed Church in the United States occupy? According to the published statistics of our last General Synod, we find that our contributions during the year 1880, not to *Missions alone*, but for all benevolent purposes beyond the pale of congregational objects, averaged but a fraction over *forty-five cents* per member. As we scan the list of the several District Synods we discover the average contribution per member for the same year to be as follows: In the Synod of the United States forty cents; the Synod of Ohio thirty-two cents; the Synod of the North-west fifty-two cents; the Synod of Pittsburgh fifty-eight cents; the Synod of the Potomac fifty-eight cents; and the German Synod of the East forty cents. In each computation there is a fraction more than these figures. It is just to say, however, that in the triennial statement as given by the General Synod, some of the Synods made a

higher contribution during some of the preceding years than they did in 1880. For example, the average contribution per member in the Synod of Ohio for 1879 was forty-three cents; in the Synod of the North-west for the same year it was eighty cents; and in the German Synod of the East for 1878 it was fifty-four cents. In the other Synods the contributions for 1880 were the highest. Further down in our ecclesiastical organization we will not pursue the investigation; although, were we to do so, we might no doubt make some instructive discoveries.

So far as figures speak, these reports certainly do not give a very favorable "account of our stewardship" during the three years preceding the last reckoning of the General Synod. When we take into consideration the number of our membership, as a church; our material wealth; and furthermore reflect upon the gifts with which God has so bountifully blessed us, must we not acknowledge that during these years we have been "unprofitable servants?" Especially when we remember that the "Peace Movement" has been inaugurated among us during these years, for whose blessed fruits already we all profess to be so grateful, are these figures an adequate exponent of our gratitude? The aggregate increase in our contributions during this period over the preceding three years was but four cents per member.

In view, now, of these figures every reflecting mind will naturally inquire *why* our contributions to objects of Church benevolence are not higher? Are the difficulties in the way with us the same as those which, according to the judgment of the writer in the Quarterly, are operating in our sister denomination so disastrously to the cause of missions? The question is at least worthy of earnest consideration. "Defective Methods" in any department of Church work; a large majority of the membership not giving to the Lord at all, or, at least, not "as God hath prospered them;" and a ministry insensible to its solemn responsibility in this matter; these things certainly would hinder the work of the Lord in any Church. Can we conceive of any other obstacles that would have a tendency to prove more disastrous? If the cause of our comparative barrenness in giving unto the Lord that which is so justly His due lies in any one, or all, of these deficiencies, may He in infinite mercy speedily open our eyes that we may see our error, and grant us grace quickly to correct it! Thus, by the time of our next triennial reckoning shall we be able to "bring forth fruits meet for repentance."

P.

Selections.

FLOATING CHRISTIANS.

[Rev. Dr. Deems sends us a slip containing an article from his own pen on the subject of "Floating Christians." We do not know in what paper it appeared originally, but it is certainly worth reading:]

"Perhaps there is no country in the world where there is so much traveling as in the United States. There are very few fixed family seats and no entailed property. Our people go from place to place seeking to improve their fortune. Men rush from the country to the cities to find positions. People in the cities fail, and go to the country. It is a wide land. There are diverse attractions in different places, and there is a great West to be filled up.

Even in our cities the people are migratory. Change of fashions and fortunes move high and low from one part of a city to the other.

This state of affairs produces a trouble in churches. Of a large majority of pastors, it may probably be said of each, that he does not know every member of his own flock. Men move off, providing for everything but their church membership. They pay up all their debts, inform their business correspondents of their new residence, tell the postmaster where to forward their letters, write to the publisher to change their newspaper address; but take not the least pains to inform the pastor, or any officer of the church, that they have removed.

Such a course is both unmannerly and immoral. No Christian man has a right to devolve upon his pastor and the officers of his church any anxiety on account of his unexplained absence. Sometimes after months, or perhaps years, of absence, such a parishioner finds himself in such a condition that a church letter would be serviceable to him. Then he writes back to the pastor. What does he expect the pastor to do? The applicant may have been living a life of sin in the distant town, during the years of absence from his church. How can the pastor know?

But if there has been nothing else in the applicant's conduct to forfeit church membership, his very behavior to the church he has left, renders him unworthy of a letter. When a member has been so unfaithful to one church, can a pastor recommend him to another?

In point of sacredness among his voluntary associations, next to that of his relation to his wife, is a man's relation to his church. If he walk off from his church without one word of explanation, we need not be much surprised if we find him next deserting his wife.

There is one class of wanderers to whom special attention should be called; namely, those who take their church letters upon leaving home and do not deposit them in some church at their new residence. They are careful to go well recommended from the home parish. They cannot tell how much service a church letter may do them in their new place of residence. But, plunging into business, they postpone from time to time the settlement of their church relations by the presentation of their church letters until the letters themselves become too old for use, or the persons in whose favor they were written become careless, and perhaps, enter on courses of sin.

We have heard it estimated that there are now in New York, from other places, having unrepresented letters, persons enough to constitute two churches, each with a membership as large as any one now existing. Think of all these unorganized troops! Who can discover some cure for this evil? How can we reach the eyes and ears of these negligent Christians? How can we make them feel that they ought, in justice, to write to their pastors at least every three months until they have determined with whom to cast in their lots in their new homes?

Our experience in the pastorate has discovered to us the fact that, through this carelessness many members have been lost to the church, and not a few have fallen away from religion and morality.

Will not each pastor insist, not in general terms, but specifically, that all letters shall be taken to some church, and insist that the sheep who goes from his fold shall early report to him what fold he has entered? And let all the sheep remember that, though the distance between the folds may be short, it is a transit of peril, increasing the opportunities of the wolf and the danger of the sheep.

This is an age of controversy and unbelief, and the Christian minister often feels called upon to take part against the traducers and enemies of Bible truth in his public utterances. It may well be doubted, however, if this is ever advisable. One reason why it is not advisable is, that such a discourse is sure to suggest doubts in minds in which none had before existed, for example, in the case of the young. It is much better ordinarily to assume that the hearers accept the Bible as the Word of God, and rather to enforce its teachings than to attempt to defend them. Besides, real doubt is best met by a presentation of the truth as it is revealed. The sham doubt of which we find so much, does not wish to be convinced, but takes a pride in its quibbles and negations. It is best left alone. Christianity is something to be experienced and practiced; let the "doubter" make a beginning with both these things and his difficulties usually disappear. Not many infidels have been converted by argument. The truth of Christ, clearly and earnestly presented, and exemplified practically in human lives, is its own best witness. It is always a somewhat perilous undertaking to suggest to a promiscuous congregation that there is room for question or controversy on long-accepted beliefs, and not many preachers have the gift of making an answer so forcible that every mind is satisfied.

Family Reading.

THE SEED OF A SONG.

FRANCES RIDLEY HAVERGAL.

The seed of a song was cast
On the listening hearts around,
And the sweetly winning sound
In a few short minutes passed.
But a song of perfect praise,
And a song of perfect love,
Was the harvest after many days,
Beneath the everlasting rays
Of the summer-time above.

The seed of a single word
Fell among the furrows deep,
In their silent wintry sleep,
And the sower never an echo heard.
But the "Come!" was not in vain;
For that germ of life and love,
And the blessed Spirit's quickening rain
Made a golden sheaf of precious grain
For the harvest home above.

Will you not sow that song?
Will you not drop that word,
Till the coldest hearts be stirred
From their slumber deep and long?
Then your harvest shall abound
With rejoicing full and grand,
Where the heavenly summer-songs re-
sound.

And the fruits of faithful work are found,
In the glorious Holy Land.

HOW TO MAKE OUR DAUGHTERS SENSIBLE HOUSEKEEPERS.

BY MRS. HENRY WARD BEECHER.

It is often annoying, and always a hindrance, for an active, energetic, methodical mother to teach her daughters how to perform home duties correctly, particularly when she begins at an early age to put into their care such portions of necessary household labor as they have strength to undertake, and patiently, as the months and years roll by, train them, step by step, how to manage such duties successfully. Such teaching with very young pupils will retard her own work inevitably, derange often well-established rules, and therefore cause much confusion, and possibly the early attempt may be attended with some woeful mishap such as a beginner can hardly be expected to avoid.

A mother's unselfish love, and the knowledge that all these sacrifices of time and her own comfort are building her daughters up, and preparing them for future usefulness, will enable true mothers to accept these duties so near akin to a cross, and teach them to find in the prospect of the good to be secured that every step of the way brings its own rich reward; even though the mother knows that the first lesson, when partially mastered, will only pave the way for a higher and more important effort which must more and more tax her skill in teaching, yet as she sees indications of progress the cross presses more lightly and soon becomes a pleasure, and in the end a crown.

But, unfortunately, many mothers do not recognize the duty of thus teaching their children, and are impatient of that restraint which these efforts must bring upon themselves; and by such selfish disregard of a sacred duty forfeit the great reward. We have known mothers who are so particular that they will not allow their girls to share in their labors, or intrust to them any of their cares. This is a great injury to the mothers often, and a cruel defrauding of the children. Most girls, if permitted to be with their mothers when in the kitchen almost from babyhood, love to see the work done, particularly the cooking; and nothing delights them more than to be allowed to attempt to make some simple article themselves. And this early play will not be forgotten. Rest assured that girls that grow up under such training, or indulgence, will have no fear of the real care when it comes to them as a duty. Such girls are not the ones who will urge their husbands to board from dread of the cares of housekeeping; but invariably—we know no exception—will make good housewives, with the best prospects of a happy home.

We know mothers who freely instruct their very young girls how to make bread, and allow them at least once a week to have a loaf of their own baking on the table. Then they are sometimes allowed to make some simple cake, receiving as they proceed the most easy and simple directions from their mother.

As girls pass into their teens some most sensible mothers give each daughter the full care of the housekeeping for a week at a time, of course guided by their mother's supervision and judgment as to the marketing and expenditure. This is an excellent arrangement, and one of the most important items in their education. There is no greater mistake than feeling that domestic labor when necessary, or the knowledge of it in all positions, must be incompatible with the highest degree of mental culture or refinement. No women stand so high in position or elegant accomplishments as those who honor themselves and their husbands by a thorough knowledge and oversight of all domestic duties.

No one can hope to hire those who will bring the best taste, the nicest attention to order, neatness and economy in little things into the kitchen, together with a correct knowledge of preparing the simplest meal in a beautiful and attractive manner; and yet all these united have a wonderful power toward making home life happy and prosperous. And the absence of these charms,

careless housekeeping, an untidy and unattractive home and poor cooking have driven many a husband to seek comfort and happiness elsewhere. Those things which constitute the true charm of a home cannot be bought or secured by the labor of hirelings. It is only the mistress of the house, the wife and mother, through her love and union of interest with her husband and children, who, guided by her affection, will labor to bring that charm about her household which springs from systematic labor, scrupulous neatness and economy, a finely appointed table with food daintily prepared and served with exquisite taste. No lady of the highest talent or accomplishments need feel that she demeans herself by giving her most earnest attention to the beauty and comfort of her home, and the most careful ordering of everything connected with the kitchen department. Low down as foolish ideas of gentility have been accustomed to place that department, it has much more to do with the comfort or discomfort, the peace and happiness or the discord and evil temper of the whole family than can be gained from elegant or fashionable parties, and all that etiquette demands in fashionable life. No girl, whether from the lowest or the highest position, is fit to become a wife, a mistress of the home, who has not been carefully educated in all the accomplishments and details of the kitchen. —*Christian Union.*

CHEERFUL PIETY.

There is a very wicked way of cultivating daily troubles which are sought out by active imaginations and brought home to dwell in unthankful hearts. It is true that no day can pass but what some thorns will be felt—even though the perfume of roses sweeten every passing hour. But why should we fail to notice the perfume, and bemoan the touch of the thorns? Why grieve over little ills, when the goodness of God abounds to enrich the devout mind and make a grateful heart brimful with gladness? A fretful, peevish, cynical habit of mind is the most malignant of all enemies that can domiciled with the human soul. It is, however, a common habit. It exists among the favored and prosperous and so-called intelligent classes, even more, we fear, than among those in the lower ranks of the social scale. So far as it affects the individual it may be said to rob him of all substantial comfort. It takes away even taste for present happiness. Fretting over evils he cannot cure, magnifying little annoyances which must be endured, overlooking faults in his own character, and brooding over faults in others, he breakfasts on poisoned porridge, dines on bitter herbs, and sups from a dish of horrors. In this way many succeed in losing all sweet delights, and sour the excellent juices within them, whereby cheerful spirits may be nourished.

On the other hand, a cheerful temper converts almost every day into a festival. It sings the psalm of life even when toiling with adversities. It gives thanks for all that Divine Providence may send. It finds cause for gratitude among broken hopes. It draws strength while under burdens from the great heart of Him who pities and helps His needy children. Genuine piety ought to lift its possessors out of the cloud into the sunshine. "Light is sown for the righteous, and gladness for the upright in heart." Why should Christians be sad and cast down when all things are working for their good? Why should they grieve over petty disappointments when all things are theirs? Why should they murmur over the ways of Providence, when their divine Father has charge of the children of His household? Why should they complain when light afflictions come to prepare them for a far more exceeding weight of glory?

Is there any proper place for idle grieving in a heart that has been touched by the peace of Christ? Temper of mind is indeed much affected by temperament of body. Still the power of faith in a present, personal, loving Saviour, may overcome even the depressions which result from disordered physical frames. At all events where there is due appreciation of daily mercies, there ought to be a suppression of daily murmurings. Nothing is made better by peevish complainings. Whatever fretfulness may be indulged subtracts so much from the usefulness and the enjoyment of life. The habit of looking on the bright side of things, and of making the best we can of the untoward and disagreeable events which may occur, is the secret of strength. They who will be strong to bear or suffer must learn to give thanks always, and follow Him who said, "Be of good cheer, I have overcome the world." —*Christian Weekly.*

A CHARMING PRINCESS.

The Princess Alexandra has made a most admirable wife and mother under very trying circumstances. Unless both friends and foes have grossly traduced the Prince he reminds the people too much of George IV. Amid all that she has had to endure the Princess has commanded the respect of the whole people. The following tribute to her influence is in circulation:

"Alexandra, Princess of Wales, has set in England one excellent fashion. She has made so public a display of her attachment to her young sons and daughters that it has become the mode for the fashionable British matron similarly to express her affections. Small boys and girls have, it is stated, completely eclipsed toy-terriers and pugs as the pets paraded by ladies in Victorias and on foot in Hyde Park at the height of the season."

'Tis a pity that there is not in this country some one of sufficient influence to produce a similar effect. The disgusting practice of carrying lap-dogs everywhere is becoming common. In the cars, the parks, and in the hotels, and even in church they can be found; and some women seem to be pleased with the attention—generally disgusted attention—with which their often hideous pets are watched. If the remarks that are made by strangers about those women, young and old, who carry dogs in public places, were heard by those to whom they refer, poodles would be left by respectable women to those who could not sink lower in public esteem. —*Christian Ad.*

AN ANGEL'S TOUCH.

One evening, not long ago, a little girl of nine or ten entered a place in which is a bakery, grocery and saloon in one, and asked for five cents' worth of tea. "How's your mother?" asked the boy who came forward to wait on her. "Awful sick, and ain't had anything to eat all day." The boy was just then called to wait upon some men who entered the saloon, and the girl sat down. In five minutes she was nodding, and in seven she was sound asleep, and leaning her head against a barrel, while she held the poor old nicker in a tight grip between her thumb and finger. One of the men saw her as he came from the bar, and after asking who she was, said: "Say, you drunkards, see here. Here we've been pouring down whisky when this poor child and her mother want bread. Here's a two-dollar bill that says I've got some feeling left." "And I can add a dollar," observed one. "And I'll give another."

They made up a purse of an even five dollars, and the spokesman carefully put the bill between two of the sleeper's fingers, drew the nicker away, and whispered to his comrades, "Just look-a-here—the gal's dreaming!" So she was. A big tear had rolled out of her closed eyelid, but the face was covered with a smile. The men tip-toed out, and the clerk walked over and touched the sleeping child. She awoke with a laugh, and cried out: "What a beautiful dream! Ma wasn't sick any more, and we had lots to eat and wear, and my hand burns yet where an angel touched it!" When she discovered that her nicker had been replaced by a bill, a dollar of which loaded her down with all she could carry, she innocently said: "Well, now, but ma won't hardly believe me that you sent up to heaven and got an angel to come down and clerk in your grocery." —*San Francisco News Letter.*

PREPARATION FOR CHURCH.

Probably for many households the hours before church are hurried, tumultuous and undirected. The family rise late, and breakfast is tardy. The children are harassed about shoes, gloves, and lost or mislaid articles of dress. The parents have not fully recovered from the fatigue of the business or pleasure on Saturday night. The first bell peals out its summons before anybody feels ready to hear it, and the progress to the place of prayer is a scramble to arrive before the opening anthem shall have been concluded. Dr. Arnot, of Scotland, used to beg his people to spend the hour before coming to church in reading, meditation and prayer. If it were the habit of our congregations thus prepared in heart to go to the sanctuary how different might be the impressions made on them by sermons and public prayers. Had every disciple made the pastor, the week long, the subject of reverent, anxious, earnest prayer, would not the pastor enter the pulpit clothed with power from on high, and would not the benediction return with tenfold largeness on the worshippers themselves? —*Christian Intelligencer.*

THE SMALL ARTS OF LIVING.

Hardly anything is too small to spoil the comforts of life if it be misplaced. A speck in the eye, a kernel of wheat in the boot, a pin-point touching the skin, a band too tight, a needed strap gone—and good-bye comfort! Considering how much depends on our daily food, it is surprising how little is thought of the conditions under which it is taken in many families. Some people think a good deal more of what is on the table than what is said or done around it; and some few reverse the order—an operation that may do well for special occasions, when what is said is something extraordinary, when what is said shall beg leave to be excused from as regular diet, even if the gods come to dine, until we are able to dispense with all that is implied in a good appetite! The cookery is too big a topic to touch in this connection; though what with cookery schools, a better knowledge among the people, and higher standards made familiar by our best hotels and dining places, the art has greatly advanced in this city within the present generation. Good bread, appropriately broiled steak, and a roast done to a turn, no longer excite the special wonder they once did. By and by, perhaps, it will not be unusual to find a good soup, or vegetables that haven't been spoiled in the cooking! But consider the meal cooked; how shall it be best enjoyed? By having it daintily and tastefully arranged and served in the first place. We always mark the good housewife up a notch or two in our esteem if we see that, however competent help she may have, she always slips out to give the last touches to the table before the family or the guests sit down. Some do it for the guests but not for the family, but that is an error. The

artistic arrangement of the table furniture; the skill that avoids crowding dishes close together, or leaving space too bare; the forethought that looks out for flowers for the dining-table, though the centre table go bare; the quick eye which sees that everything is in its place—these supplement the fare wonderfully. Promptness in each member of the family is another essential. It demoralizes the group to have stragglers dropping in all the way through the meal, and gives a restaurant air—a suggestion of mere "feeding"—to the family meal, which it should never have. —*Golden Rule.*

THOUGHTFULNESS FOR THE OLD.

I wonder we are not always tender and thoughtful of the old! I wonder why people forget so, and seem to think that the romance and the dream days all belong to the young, none seeming to have a thought for the stories written on hearts that are hidden by wrinkled care-worn faces—never seeming to think of the pathos of lives grown silent and tired with the long journey—never thinking of the struggles, the noble deeds which are written everywhere—written in the old faces looking from dim eyes, sounding in voices from which the music has gone, in steps grown slow and halting, hands trembling and strengthless. O, I wonder we ever forget all this! I wonder we are not always tender of the old. —*Rose Porter.*

BEGINNING AGAIN.

When sometimes our feet grow weary
On the rugged hills of life,
The paths stretched long and dreary
With trial and labor rife,
We pause on the toilsome journey,
Glance backward in valley and glen,
And sigh with an infinite longing
To return and begin again.

For behind is the dew of the morning
In all its freshness and light,
And before are the doubts and shadows,
And the chill and gloom of the night.
We remember the sunny places
We passed so carelessly then,
And ask with a passionate longing
To return and begin again.

Ah! vain, indeed, is the asking;
Life's duties press all of us on,
And who dare shrink from labor,
Or sigh for sunshine that's gone?
And, it may be, not far on before us
Wait fairer places than they;
Life's paths may yet lead by still waters,
Though we may not begin to-day.

For evermore upward and onward
Lie our paths on the hills of life,
And soon with a radiant dawning
Transfigure the toil and strife.
And our Father's hand will lead us
Tenderly upward then;
In the joy and peace of a fairer world
He'll let us begin again. —*Exchange.*

THE BAG OF PEARLS.

An Arab once lost his way in a desert. His provisions were soon exhausted. For two days and two nights he had not a morsel to eat. He began to fear that he should die of hunger. He looked eagerly, but in vain, along the level sand for some caravan of travelers from whom he might beg some bread.

At last he came to a place where there was a little water in a well, and around the well's mouth the marks of an encampment. Some people had lately pitched their tents there, and had gathered them up and gone away again. The starving Arab looked around in the hope of finding some food that the travellers might have left behind. After searching a while, he came upon a little bag, tied at the mouth, and full of something that felt hard and round. He opened the bag with great joy, thinking it contained either dates or nuts, and expecting that with them he should be able to satisfy his hunger. But as soon as he saw what it contained, he threw it on the ground and, cried out in despair, "It is only pearls." He lay down in the desert to die.

Pearls are very precious. If the man had been at home, this bagful of pearls would have made his fortune. He would have received a large sum of money for them, and would have been a rich man. But pearls could not feed him when he was hungry. Although you had your house full of pearls, if you have not bread you will die. The Arab knew the value of the pearls that he found; but he would have given them all at that moment for one morsel of bread—would have given them, but could not for there was no bread within his reach. So, although he was very rich he was left to die of want.

Pearls and gold cannot preserve the life of the body, far less can they satisfy the soul. Bread is more precious to a hungry man than pearls; and the bread of life is more precious still. Christ has expressly said, "I am the bread of life." How foolish it is to spend ourselves in gathering things that cannot feed us if we are hungry, and cannot save us from our sin! "Seek first the kingdom of God, and His righteousness," and keep other things in a lower place. The chief thing for each of us is to make Christ the life of our souls forever; and then we may gladly accept whatever good things in this life God may be pleased to give us. "What is a man profited, if he gain the whole world, and lose his own soul?"

He who is rich when he comes to die, but is still without Christ for his soul, is like the Arab in the desert, with his bagful of pearls, but perishing for want of bread. —*Rev. William Arnot.*

Of all fears, the fear of a victorious infidelity seems to me to be the most foolish. Some articles of your creed may go, and your creed be better for losing them; but the great fundamental facts attested by human experience and by the world's history never go. They will last as long as humanity itself lasts, because it has been thoroughly wrought into the nature and experience of man. —*Lyman Abbott.*

Selections.

A sense of pardon melts the heart more than a dread of punishment.

When God would have us die to self He touches that which is fullest of life. —*Fenelon.*

In the worst of times there is more cause to complain of an evil heart than of an evil world. —*Fleming.*

He who lives only to benefit himself, confers on the world a benefit when he dies. —*Tertulian, A. D., 200.*

"I am richer for the union,
With the loved ones gone before,
Longing more for the communion
Fuller life shall yet restore."

The surest sign of age is loneliness. While one finds company in himself and his pursuits, he cannot grow old, whatever his years may be. —*Alcott.*

Affection can withstand a very severe storm of rigor; a long, polar frost of downright indifference. Love will subsist on wonderfully little hope, but not altogether without. —*Walter Scott.*

Don't let us ever stop our work to mourn over the low state of Zion, but get a little nearer to the Great Head of the Church. Let us lay hold by an active faith on the promises of God, and go forward.

For the best results there needs be the longest waiting. The true harvest is the longest in being reached. The failures come first, the successes last. The unsatisfactory is generally soonest seen. —*Henry Calderwood.*

"The life of Christianity," said Luther, "consists in possessive pronouns." It is one thing to say, "Christ is a Saviour"; it is quite another to say, "He is my Saviour and my Lord." The devil can say the first; the true Christian alone can say the second. —*J. C. Ryle.*

Useful Hints and Recipes.

PASTE.—Rye flour boiled in water, with a little alum added while boiling, makes an adhesive paste almost as strong as glue.

FROSTING.—Handsome and delicious frosting can be made by using the yolk of eggs instead of the white. Isn't this good news? It is such a convenience sometimes to be able to do it. Proceed exactly as for ordinary frosting. It will harden just as nicely as that does. This is particularly good for orange cake, harmonizing with the color of the cake in a way to delight the soul of the aesthete.

RESTORING THE ACTION.—Dr. A. Pagli in the London Lancet states that in Paris he saw a case in which, under the inhalation of chloroform, the heart ceased to beat, and artificial respiration for ten minutes failed to restore circulation, when Dr. Labbe dipped a large cloth in boiling water and applied it to the region of the heart, with the result of immediately restoring the action of that organ. This is worth remembering. Possibly the application might be equally effective in cases of suspended animation from drowning.

CAN CORN FRITTERS.—One may gain that variety which is essential at the well-regulated table by preparing corn in this way once in a while: Take a can of corn, open it, and spread the corn over a platter to make sure that there are not bits of stalk or silk left in it; beat two eggs very light, stir in with them two tablespoonfuls of flour, one teaspoonful (not heaping) of salt, half a teaspoonful of pepper; have some lard very hot in a saucepan; and drop in the corn, a large spoonful at a time; fry same as green-corn fritters till a light brown.

HOW TO CUT CAKE.—It is sometimes desirable to know how to cut a cake in a great many pieces, and have them all in good shape. A large round cake may be cut in this way: Mark a circle in the centre by placing on it a teacup, press it slightly down, then remove it and cut the circle thus marked. Then to make another and larger circle lay a saucer on the cake, and cut around it with a thin, sharp knife. The cake is now divided in three parts; cut each of these in as many pieces of uniform size as possible. Now of course there is danger that the outer row of pieces will present a demoralized appearance; to prevent this put a napkin or a strip of cloth around the edge, and tie as tightly as you can without crowding the pieces too closely together.

BOILED FOWL WITH MACARONI.—Break twelve sticks of macaroni in pieces about two inches long; throw them into one quart of boiling water, add salt and pepper. Boil rapidly for twelve minutes, then take up and drain off the water. Season with one tablespoonful of butter, and add more salt if necessary. After the fowl have been singed and cleaned, stuff with the macaroni. Truss them, and then pin in a floured cloth and plunge into enough boiling water to cover them. Boil rapidly for fifteen minutes; then set back where they will just simmer for from one and a half to two and a half hours. The time of cooking depends upon the age of the birds. Serve with an egg or a Bechamel sauce. The quantity of macaroni given is for two fowls. Plain boiled macaroni should be served with this dish.

Miscellaneous.

THE CHARGE OF THE HEAVY BRIGADE
—BALAKLAVA, OCT. 25, 1854.

BY ALFRED TENNYSON.

The charge of the gallant Three Hundred—the Heavy Brigade!

Down the hill, down the hill thousands of Russians,
Thousands of horsemen drew to the valley—and stayed.

For Scarlett and Scarlett's Three Hundred were riding by
When the points of the Russian lances broke in on the sky;

And he called "Left wheel into line!" and they wheeled and obeyed.

Then he looked at the host that had halted, he knew not why,
And he turned half round, and he bade his trumpet sound

"To the charge!" And he rode on ahead as he waved his blade
To the gallant Three Hundred, whose glory will never die.

"Follow, and up the hill!"

Up the hill, up the hill followed the Heavy Brigade.

The trumpet, the gallop, the charge, and the might of the fight!

Down the hill, slowly, thousands of Russians
Drew to the valley, and halted at last on the height

With a wing pushed out to the left and a wing to the right.

But Scarlett was far on ahead, and he dashed up alone
Through the great gray slope of men;
And he whirled his sabre, he held his own
Like an Englishman there and then.

And the three that were nearest him followed with force,
Wedged themselves in between horse and horse,
Fought for their lives in the narrow gap they had made,
Four amid thousands; and up the hill, up the hill

Galloped the gallant Three Hundred, the Heavy Brigade.

Fell like a cannon-shot,
Burst, like a thunderbolt,
Crashed, like a hurricane,
Broke through the mass from below,
Drove through the midst of the foe,
Plunged up and down, to and fro,
Rode flashing blow upon blow,
Brave Inniskillings and Greys.

Whirling their sabres in circles of light,
And some of us all in a maze,
Who were held for a while from the fight
And were only standing at gaze,
When the dark-muffled Russian crowd
Folded its wings from the left and the right
And rolled them around like a cloud—
Oh! mad for the charge and the battle were we
When our own good red coats sank from sight,

Like drops of blood in a dark gray sea;
And we turned to each other, muttering all dismayed:

"Lost are the gallant Three Hundred, the Heavy Brigade!"

But they rode, like victors and lords,
Through the forests of lances and swords;
In the heart of the Russian hordes
They rode, or they stood at bay;
Struck with the sword-hand and slew;
Down with the bridle-hand drew
The foe from the saddle, and threw
Under foot there in the fray;
Raged like a storm, or stood like a rock
In the wave of a stormy day;
Till suddenly, shock upon shock,
Staggered the mass from without;
For our men galloped up with a cheer and a shout,
And the Russians surged and wavered and reeled

Up the hill, up the hill, up the hill, out of the field,
Over the brow and away.

Glory to each and to all, and the charge that they made!

Glory to all the Three Hundred, the Heavy Brigade!

—Independent.

Science and Art.

India-ink drawings may be fixed by a diluted wash of bichromate of potassium, which hardly produces a perceptible change in the tint. One part of bichromate to two or three hundred of water are the proportions used.

Mr. F. Siemens proposes to adapt toughened glass to the manufacture of street lamp-posts, water mains and other articles usually made of cast iron. His claim for glass is that it is stronger than iron; it is imperishable and incorrodible. The profit to the maker is twice that of cast iron, but the specific gravity of glass is so much less than that of cast iron that the consumer will be able to obtain articles at about 30 per cent. cheaper than cast iron.

Sir John Lubbock, in his address before the British Association, says that our earth is but a small fragment out of 75,000,000 worlds, besides countless others which are invisible to us from their greater distance, smaller size, or feebler light, and these facts render more forcible the comparison of great numbers to the stars.

Potato flour, or the dried pulp of the potato, is attaining considerable importance in the arts—so much so, in fact, that in Lancashire, England, some 20,000 tons of it are sold annually, and its market value is stated to be much greater than that of wheat flour. The article is extensively used for sizing and other manufacturing purposes, and, on being precipitated with acid, is converted into starch. After having been calcined it is used with advantage as a dressing for silk.

The Carson City Appeal says: "An old Ruby Hill miner, who had fifteen years' experience under ground, says that he had observed one peculiar fact—that between 12 and 2 o'clock in the night, if there is a loose stone or a bit of earth in the mine, it is sure to fall. Says he: 'About this time it seems that everything begins to stir, and immediately after 12, although the mine has been still as a tomb before, you will hear particles of rock and earth come tumbling down, and if there is a caving piece of ground in the mine it is sure to give way.'"

Items of Interest.

By a strange coincidence the graves of the grandfathers of Abraham Lincoln and John Wilkes Booth are found in the same graveyard in England.

A Chinaman, dying of consumption in Chicago, erected an altar in his laundry, and worked before it, with his face to the east, as long as he was able to work at all.

The annual report of the Training-School for Feeble-Minded Children in Elwyn, Delaware county, Pa., shows that the pupils number 355. The receipts last year were \$88,500.85, and the expenses \$88,352.35.

The question has arisen at St. Thomas, Canada, whether a man who rents a pew at church can use it for a sleeping apartment during the hours of service. The courts decide that a pew is like a berth in a sleeping-car, and a man can sleep in it or sit up and listen to the sermon.

The bell of the church at Ellicottville, Md., was cast at Moscow, Russia, in 1708, and was one of a chime of bells belonging to the cathedral in that city, which was burned by Napoleon in 1814. Sold for old metal, it was brought to this country as ballast, and came into the hands of Andrew Menecey, the bell-founder of Troy. He kept it for a time as a curiosity, but finally sold it in 1831 to the church at Ellicottville.

In a recent lecture on cathedrals in England Mr. H. R. Gough said that at Canterbury the services ceased for a year after Thomas a Becket's death, all the costly ornaments were removed, and the bells were never rung. He was canonized two years later, 1172, and Canterbury became one of the greatest shrines in Europe, pilgrims of all ranks flocking there, and many bringing offerings of enormous value. A great many of the old parish churches of England are dedicated to St. Thomas a Becket.

The public schools of the State of New York were last year attended by 1,021,282 children, a smaller number by 10,000 than was recorded in 1880. Of the 30,826 teachers employed, 23,157 were women. The average annual salary of each teacher was \$375.06, the whole amount expended in salaries being \$7,775,505.22. The State has 11,248 school districts and 11,894 school houses. The total amount expended upon the schools last year was \$10,808,802.40.

The tunnel under the British Channel is expected to extend a distance of one mile by Easter. The rock through which the boring is made is extremely dry, and the ventilation is perfect. The air at the head of the boring is far purer and pleasanter to breathe than the air of any London street, and the reason is obvious. It is, in fact, the very healthiest sea breeze, caught just below Shakespeare's Cliff, and, after compression, conducted thence in a fire-iron pipe to the boring machine 1,100 yards off. There the air escapes in the most inoffensive and even agreeable manner.

Sophia Bernina is said to be the only woman who ever succeeded in escaping penal servitude in Siberia. She was condemned to twenty years' hard labor, but by some means made her way to Switzerland, where she is now living in safe seclusion. It is probable that she obtained money in some manner from her friends and bribed her way to freedom. The number of Russian refugees in Switzerland is constantly increasing. They must feel an ardent love for the little republic, the only Continental country in which they are free from molestation.

Lord Justice Cotton, an English Judge held in high respect, has lately pointed out that the committing of mere boys for trial at the Assizes, with all the paraphernalia of grand jury, judge, jury, etc., is an absurdity, and that they ought to receive instead a sound birching by magistrates' order (as all boys of the higher class do at public schools,) and then be discharged. The Home Secretary is to introduce a bill to facilitate this mode of punishment. It is contended that a boy who has once been in jail carries the stigma through life and too often becomes a hardened miscreant, while a fine is useless, as he cannot pay one.

The telegraph work of England has now been very largely confided to women, and it is calculated that there cannot be less than 700 employed at the Central Office. The staff of the Telegraph Clearing-house Check Branch, which supervises the whole telegraphic work of the kingdom and acts as a check upon all the clerks in the department, is exclusively composed of women, to whom is also entrusted the entire financial business. Certain branches of the Savings Bank Department are also in their hands, as well as the Dead Letter Office. The number who apply whenever a vacancy occurs is enormous. None of the more important offices have yet been filled by women, who, it is thought, are better officered by thoroughly competent men.

Personal.

Cardinal Manning is delicate, and was long ago advised by his physician to take a little wine for his stomach's sake. But he is a teetotaler and at the head of the League of the Cross, and so he refused, for example's sake, to use intoxicating liquors even as medicine.

Herbert Spencer's long-meditated journey to America is now definitely fixed. He sails August next and intends to be absent from home three months. He visits Canada and also, possibly, California. He has refused all proposals to lecture, his design being solely to see the country and people, without any ulterior object.

Professor Packard, of Bowdoin College, vouches for the story that Talleyrand detested Aaron Burr, and that when the latter sent his card requesting an interview, the French diplomat said: "The minister of foreign affairs will see Colonel Burr at such an hour; but a

miniature of General Hamilton always hangs over his mantel." Colonel Burr did not call.

The lace ruffles which Attorney-General Brewster wears at his wrists set off a handsome pair of hands—hands which are in strange contrast to the painfully scarred face. These are honorable scars, since they were got when he was a child, in saving the life of his little sister. Her apron caught fire on the nursery hearth, and the boy, hardly more than a baby himself, rushed at her and pressed out the fire, saving her at a fearful cost of himself.

Farm and Garden.

MANURE MADE UNDER COVER.—Of course all the advantages of making manure in covered yards may be secured by box feeding, with less outlay for roofing, since more space must be allowed for a given number of animals turned loose together than when confined in stalls. It is the protection from rain and sun, the abundant use of litter, and its thorough incorporation with the excrements and the exclusion of air by compact treading, which go to make the superior manure; all these features of the method work against the loss of valuable plant food. Nor does box feeding and constant accumulation of the manure under the feet of the animals necessarily imply offensive stalls. Mr. Lawrence said that everybody noticed the general sweetness of his stalls. It is only essential that enough litter be used to absorb all liquid, and this absorption is more effectual if the straw is cut up. One method or the other, box feeding or covered yards, should be adopted by every farmer who lives where manure is worth saving, and who finds himself compelled to supplement his stable manure with commercial fertilizers. Stable manure must not be lost sight of in this increasing interest in these concentrated fertilizers, for we cannot produce our crops and have enough for ourselves and others without its aid; and there is nothing in all the list of commercial mixtures which gives so good an average return for the money invested in it as well-made stable manure.

VALUE OF THE WREN IN DESTROYING INSECTS.—The observations I have been able to make during a residence of several years on a farm have convinced me that the common house wren is really one of our most valuable birds, not perhaps from what they have done, but from the possibilities wrapped up in their diminutive bodies. They are quite as social as the purple martin or the bluebird, and greatly surpass either of these in the rapidity with which they increase. I began several years ago to provide them with nesting places in the vicinity of my buildings. Sometimes I fastened the skull of a horse or ox, or a small box, in a tree top. But latterly I have made it a practice every spring to obtain thirty or forty sear boxes for this purpose. If the box is long and large, I put a partition across the middle, and make a hole through into each apartment. It is very seldom that these boxes are not occupied by one of these little families. In most instances two broods are annually reared in each nesting-place. One of my boxes last season turned out three broods of young wrens—six little hungry birds each time, or eighteen in all. I think a sear box never before did better duty. The lamented Robert Kennicott stated that a single pair of wrens carried to their young about a thousand insects in a single day. Take all young, rapidly growing birds, they are known to be voracious eaters, living entirely upon insects. The point upon which most stress may be laid is this: That by providing them with nesting-places in our gardens, orchards, or grounds, and not allowing them to be caught by cats or scared away by mischievous boys, we may have scores, if not hundreds, of them about us during most of the time in which insects are destructive. They undoubtedly return to the same localities year after year. Last season I had up about thirty of these nesting-boxes, and all but two or three, which were not favorably located, were occupied. My crop of wrens could scarcely have been less than one hundred and fifty, and the old birds filled the air with music when they were not on duty in building their nests or feeding their young. Each spring I intend to put up at least a hundred of these nesting-boxes in my orchards and groves, and I have no doubt I shall be repaid a hundred thousand-fold for the little labor it costs. As long as they come back so regularly every year and in constantly increasing numbers, and serve me so well, I shall do all in my power to protect and encourage them. And I am of the opinion that when one species of social, useful birds can be made to congregate in such unusual numbers, others will come also. But the hardness, sociability, love of the locality where it is reared, and wonderful fecundity of the little house wren, render it, in my judgment, one of the most valuable of our insectivorous birds.—*Correspondence American Naturalist.*

Books and Periodicals.

[Das Neue Testament in Achtzig Bildern, entworfen und gezeichnet von Julius Schnorr von Carolsfeld.]

THE NEW TESTAMENT in Eighty Pictures designed and drawn by Julius Schnorr, of Carolsfeld. Copyright secured. Philadelphia: I. Kohler, 911 Arch street. 1882.

The author of these beautiful Bible illustrations knocks at the door of the church and asks to be allowed to teach children. He thinks the eye is a proper inlet to the soul, and contends that children may be better taught by pictures than grown persons. The eighty plates here given are a contribution to this end and will attract attention by their beauty. All of them are very fine, and most of them will give proper ideas of scenes and events described in the New Testament. The explanations are given in simple verses from the Scriptures themselves, and there is no danger that any one will be led astray by them. One advantage of the book is that the German and English text are both given on the same page, and help will be given to any little one who may desire to read them in the two languages. Mr. Kohler deserves great credit for the fine style in which the work is published. The paper is tinted, the press work exquisite and the volume is bound in blue and gold.

LETTERS ADDRESSED TO COL. ROBT. G. INGERSOLL; or Infidelity Rebuked and Truth Victorious. By Alfred Nevins, D. D., LL. D., author of "Nevins' Popular Commentary," "Voice of God," etc. P. W. Ziegler & Co., Phila., Chicago, 232 pp.

These letters had a large circulation through one of our city papers in which they originally appeared and are now collected in a neat volume. Sometimes we have doubted the wisdom of replying to such blasphemers as Mr. Ingersoll in any way because a reviler may thus get a notoriety far more extended than he would otherwise have. Still, for the sake of some who might be lured to ruin by the flash of a pert, brilliant intellect, it may well enough to show how unsubstantial and evanescent the shimmer is. The work before us will answer a good practical purpose in this regard. Independent of Mr. Ingersoll it reviews and brings within a small compass all the evidences of our holy Christianity. The truthfulness of the Bible as this is shown by its own internal evidences and by the constitution of Christianity; by its benign influence upon humanity, and its sustaining power in the end will help to confirm the reader in his most holy faith. The testimony of men and infidels themselves being the witnesses is a strong proof that what claims to be revealed truth is no cunningly devised fable.

LITTELL'S LIVING AGE. March 18, 1882. Contents: The Relations of Religion to Asiatic States, Fortin, hly Review; Robin, Part IV., Temple Bar; The King and His Successor, Fortnightly Review; The Social State of the Hebrides Two Centuries Ago, Cornhill Magazine; Dutch Etiquette, Leisure Hour; Lady Jane. By Mrs. Oliphant, Good Words; Things That a Lady would Like to Know, Saturday Review; Friends and Friends, Spectator; Swindling as a Fine Art, Saturday Review; Wives in Training, Spectator; Poetry.

For fifty-two numbers of sixty-four large pages each, (or more than 3,300 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with the *Living Age* for a year, both postpaid. Littell & Co., Boston, are the publishers.

LIPPINCOTT'S MAGAZINE. Contents for April, 1882. In and About a Normandy Market-Place, Margaret Bertha Wright, (illus.); Disappointment, George Newell Lovejoy; Stephen Guthrie.—A Story, (illus.); Our Substitute for a Navy, Charles F. Johnson, Jr., (illus.); Four-Footed Prize-Fighters, Felix L. Oswald, (illus.); The Hospital Bird, John B. Tabb; In a Florida Cracker's Cabin.—A Sketch, Charles Dunning; The Assistant Editor.—A Story, Mary Ellsworth Myles, Captain William Kidd, Charles Burr Todd; Puzzled, Mary Alinge De Vere; New Year's with the Ojibwas, Helen Campbell; A Bohemian.—A Story; Among the Gwledigion, Wirt Sikes; Our Monthly Gossip; and Literature of the Day.

HARPER'S beautiful Magazine for April reaches us late this week and we can only give the following table of contents:—

Frontispiece drawn by C. S. Reinhart; Spanish Vistas, George P. Lathrop; From a Window in Chamouni.—A Poem, Louise Chandler Moulton; "In Days Gone By," Elizabeth Read, (portraits); Athena P. rthenos, B. L. Glidersleeve, (illus.); Easter Morning.—A Poem, Julia C. R. Dorr; What We Owe to the Trees, N. H. Eggleston; My Princess.—A Poem, Nora Perry; Silver San Juan, Ernest Ingersoll, (illus.); The History of Wood-Engraving.—I. G. E. Woodberry, (illus.); The Sea Maiden.—A Poem, J. W. DeForest; Greenwood Greetings.—A Poem, Frances L. Mace; Poor Ogle Moga, David D. Lloyd, (illus.); To An Old Woman.—A Poem, Robert Herrick, (illus.); A Trial-Balance of Decoration, A. F. Oakley, (illus.); Mr. Gladstone at Hawarden, H. W. Lucy, (illus.); Anne.—A Novel, Constance Fenimore Woolson; A Hereditary Witness.—A Story, N. A. Prentiss; The Place.—A Poem, Julia C. R. Dorr; Prudence.—A Story of Esthetic London, Mrs. Jno. Lillie, (illus.); Editor's Easy Chair; Editor's Literary Record; Editor's Historical Record; and Editor's Drawer.

The April *Wide Awake* opens seasonably with a charming Easter Frontispiece by Mrs. Jesse Curtis Shepherd, illustrating Mrs. Hitt's Easter-timothy story of "How Jacky went to Church." Following, comes "Little Peachling," a Japanese Folk-Lore story, the first of the promised Folk-Lore ballads. The versification is Miss Wilkins', and the very spirited illustrations by E. H. Garrett. Then there is a jolly story for the boys, one of the healthful flavorous wood-stories of pioneer life with which this magazine often provides its readers; this one is by Rev. I. L. Beman, and is entitled, "Too Fond of Maple Sugar." Toward the close of the number is another out-of-door story, "A Quaker Boy's First Fox Hunt." Excellent stories, too, are "H-w Naom Flooded the Bog," by Stuart Chaplin, "The Lost Five Dollar Bill," by M. E. W. S., "Punkabog & Boss," by Mrs. Kate Gannett Wells, and "A Nantucket Story," by Mrs. Alfred Macy. Mary A. Lathbury and Mrs. Margaret J. Preston have fine illustrated poems: "Fast Day, A.D. 1648," and "A Deep Sea Dream." The serial, "From the Hudson to the Neva," by David Ker, takes us into a region likely to become very interesting in the near future; and "Their Club and Ours," the serial by a boy, sustains its interest and action admirably. Papers of great value are also found in this number: "Short Stories from the Dictionary," by Arthur Gilman, "The Esthetic Movement," by Edward Everett Hale, the first of the "Wild Flower Papers," by Miss Harris, exquisitely illustrated, a stirring "Health and Strength," by Dr. Mary J. Sanford, and a paper on "Tsee Culture," by Prof. Robinson. These latter articles are in the April Readings for the Chautauqua Young Folks' Reading Union, Wide Awake being the official organ of that association. Only \$2.50 a year. D. Lothrop & Co., Boston.

LIST OF BOOKS

Approved by the Sunday-School Library Bureau.

D. APPLETON & Co., Publishers, New York. Nat Crackers & Mouse King, Mrs St Simon, 138pp. Fairy Stories, George Kiel, 84pp. The Pet Bird and Other Stories, Cousin Alice, 137pp. Pleasure & Profit, Mrs Manners, 136pp. Flower Pictures, Elise Polks, 96pp. At Home & Abroad, Mrs Manners, 165pp. The above 6 vols. for \$3.00.

ROBERT CARTER & BROS., Pubs., N. Y. The Little Woodman & Other Stories, Mrs Sherwood, 1 00 218pp. Flowers of the Forest & Other Stories, do do. Indian Stories, A L O E, 75 cts, 313pp. The Broken Walls, author of Wide Wide World, 1 25, 313pp. How a Farthing made a Farthing, Mrs C E Bowen, 50 cts, 153pp. The Old Looking-Glass, Maria Charlesworth, 1 00, 269pp.

FORDS, HOWARD & HULBERT, Pubs., N. Y. Unto the Third and Fourth Generation, Helen Campbell, 249pp. Life of Christ (triple comparison), 15 cts. My Wife and I, Mrs H B Stowe, 1 25, 474pp. We and Our Neighbors, do, 480pp. Paganus People, do, 375pp.

CHARLES SCRIBNER'S SONS, Pubs., N. Y. A Jolly Fellowship, Frank R Stockton, 1 50, 298pp. Phaeton Rogers, Rosier Johnston, do, 344pp. International Commentary on Mark, Philip Echaff, D D, 1 00, 243pp.

PHILLIPS & HUNT, Pubs., N. Y. Byrne Ransom's Building, Hlias C Pardoe, 90 cts. 208 pages.

It is the object of the Bureau to select books for the Sunday-school which are of superior excellence in every respect. The above have been thoroughly examined and are heartily recommended as books of such a character.

REV. C. S. GERHART, A. M.
REV. H. M. KIEFFER, A. M.
REV. R. H. GERHART, A. M.
MISS ALICE NEVIN.

Obituaries.

In Memoriam.

February 13th, 1882, at Millersville, Lancaster county, Pa., elder Abraham Peters, aged 90 years, 5 months and 15 days.

The subject of this notice had been a life-long and devoted member of the Reformed church. He was baptized in infancy by Rev. William Hendel during his second pastorate of the 1st Reformed church, Lancaster, on the 25th of January, 1792, and confirmed by Rev. John Henry Hoffmeier, pastor of the same church, March, 1807. Of this congregation, to which his parents also belonged, Mr. Peters continued a faithful member until in the year 1845, when through the labors of the lamented Peter Swiebert a Reformed congregation was organized in Millersville, Lancaster county, the birth-place and residence of Mr. Peters. This congregation he helped to organize; became one of its first deacons; served on the building committee in the erection of a new church, the first in the place. Of this new organization Father Peters became at once a leading spirit and continued so to the end of his life. He was uninterruptedly in office, and for the last 26 years of his life a faithful elder. Frequently he represented the Millersville charge at Classical meetings and acting in a number of instances as delegate to synod, thus becoming known to many of our ministers and prominent laymen of the church. He took a very active and prominent part in all the affairs of his congregation, contributing freely of his means with which the Lord had blessed him, and working with his own hands whenever it was necessary, and never did he seem to be more pleased than when the congregation was prospering and Zion's strength increased.

His genial disposition, his noble Christian character, his firm adherence to principles, his unquestionable honesty and integrity won for him the love and respect of his fellow-citizens and members, and gave him a high standing in the community in which he lived. He occupied positions of trust and was clothed with office not only in the church but in the community and State. He had been a member of the State Legislature, the first President of the Board of Trustees of the State Normal School of Millersville, of which he was one of the founders, the presiding officer of whose Board of Trustees he continued to the end of his life.

At a late meeting of the Board, complimentary resolutions were passed expressing the sense of the Board as to his character and worth as a citizen and member of their body; as to his efficiency and honesty as their presiding officer for a quarter of a century, and the loss sustained to the community and the school in his taking off. In his death the church has lost one of her best and truest members; the congregation to which he belonged, one of its pillars; the Consistory of which he was so long a member, one of its most active members; the community one of its best citizens. But we comfort ourselves with the thought that what is our loss is his eternal gain. He died in the triumphs of the Christian religion and in the full assurance of the Christian faith. That God and Saviour whom he had served so many years continued his support in his last moments, and he died calmly and peacefully. "Blessed are the dead who die in the Lord." His funeral was very largely attended, so that the large and beautiful church he helped to rear was filled to overflowing with those who came to pay their last tribute of respect—his pastor preaching the sermon from Matt. 25:21. In the cemetery back of the church his remains were laid in their last resting-place to await the general resurrection and the coming of the Lord in the last great day. "Though dead, he yet speaketh." J. P. M.

DIED.—At Loyalton, March 6th, 1882, Ann Eliza, wife of David McClure, and daughter of Dr. Beshler, of Berksburg, Pa., aged 44 years, 10 months and 26 days.

She was a woman of sterling qualities of heart and mind, and will be greatly missed in the sanctuary as a faithful member of the Reformed church, in the family as a devoted wife and mother, and in the community for her kind and benevolent disposition. She was yet in the prime of life enjoying, to all appearances, the best of health, but several members of the family being stricken down by typhoid pneumonia, she watched incessantly with them until she, too, was broken down, and after three days' illness, paralysis of the heart made an end to her earthly career, and falling gently asleep in Jesus, her spirit was borne, as we hope and trust, on angelic wings to that beautiful land of rest where "the wicked cease from troubling and the weary are at rest," there to abide forever in those endless realms of light far beyond the glittering skies, of which happy place we can truly say—

"No chilling winds, nor poisonous breath,
Can reach that happy shore;
Sickness and sorrow, pain and death,
Are felt and feared no more."

She was laid gently to rest in the Berksburg cemetery, on which occasion the writer preached a sermon, basing his remarks on Rev. 13:14.—"Blessed are the dead which die in the Lord." The Rev. W. G. Engle of the Reformed church and Rev. C. Henry of the Lutheran, were present and took part in the services. Peace be to her ashes, and may they repose sweetly until the resurrection morn, when "this corruptible shall have put on incorruption, and this mortal immortality." A.

DIED.—At Meadville, on the 6th inst., J. Lewis, second son of Rev. David D. and Julia Leberman, aged 15 years.

That children, born in the bosom of the Christian family, given early in covenant relations to God, trained up in the nurture and admonition of the Lord, should afford comfort to parents in the evidence of growth of grace in the heart, is what might be expected in accordance with the promise. That these graces should sometimes shine out with unusual lustre, is owing to the peculiar pathway in which God often leads His saints.

Lewis was a child of suffering. From his fourth year onward he was afflicted with inflammatory rheumatism, which often confined him to the house and sometimes to his bed. This resulted at length in enlargement of the heart, which finally terminated his life. His afflictions, borne with heroic patience for one so young, greatly endeared him to his parents. His far-reaching questions proposed to his father on religious subjects, give evidence of a bright, inquiring mind. The Sunday-school was dear to him. Only a few days before his death he inquired whether the dues of the missionary society, of which he was a member, were paid. He always insisted in paying these out of his own funds.

His body was laid to rest in the cemetery on the 8th, followed by a large concourse of sympathizing friends. Rev. Pontius preached an appropriate sermon from Heb. 12: 6. Revs. Craighead, Reynolds, Logan and Sprague, of the Presbyterian church, and Apple, Hahn and Pontius, of the Reformed church, were present and took part in the services.

The sympathies of the brethren of St. Paul's Classis and of others are hereby extended to the bereaved family, praying that the Comforter will afford to them the consolations of His grace in their afflictions. A.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. J. H. SECHLER,
Rev. D. B. LADY,
Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts. For Terms, see First page.

WEDNESDAY, MARCH 22, 1882.

Somehow we never could take much stock in the mere schedule observance of Lent. A man may adhere to all the rules published by a bishop without much sacrifice. The articles of food prescribed, for instance, may not tempt him as long as more palatable diet is allowed. It is a sort of privilege to visit one of the faithful on the eastern shore of Maryland, between Ash Wednesday and Easter. Roast beef and mutton never come upon the table, but the fish, oysters and terrapin are so rare and delicious to a dweller among the mountains, that fasting is, after all, only the indulgence of an epicure. Such arbitrary rules do not reach the case. They do not touch the point of denial. Anyone may adhere to them without the least inconvenience, yea, with the gusto of a person who loves dainties, and yet comes forth and claims the crown of a martyr.

Women may retire from the gayeties of the world, and employ the time in making up new clothes with which they expect to make a show at some watering place when the season opens. It is easy to see that they carry the spirit of the world with them, and that they may be no nearer to Christ when the forty days are over.

The true spirit of the season calls for humiliating self-recollection; for some such sacrifice of indulgence as will make us feel our weakness, and not only test the power of appetite over us, but enable us to overcome it. We can do this best when we sit in prayerful contemplation of what Christ suffered for our sins.

If nothing else can incite interest in Sunday Schools, their present and prospective influences should be considered in view of the fact that they are now the main reliance for the religious instruction of the young. It is generally conceded that the hope of the future is in the rising generation. The old may be "too" old to correct certain tendencies in them; and the Church Universal, Papal and Protestant, is striving to secure the training of those who are to make up the rank and file of God's Hosts and become the theologians and statesmen, when those now active in the cause of Christ have passed away. This is an objective point—a strong position which every one wishes to secure. It is an elevation upon which commanding batteries are to be placed in the hope that they will sweep everything from the centre to the horizon.

Now let any one try to take in the situation. Unfortunately, the religious culture of the young has been practically abandoned by the family. Christian instruction has, by reason of denominational jealousies, been excluded from the common schools. The pious teacher there, is almost afraid to name the name of Jesus, and everything is made to depend upon what may be said and done during one hour of the week. Sunday Schools, in this way, have become even in the eyes of Christian parents, spiritual foundling hospitals, at the doors of which their little ones are to be left for care as far as their eternal interests are concerned. Should it be thought strange then, if pastors should watch with solicitude the teachings and influence of such schools, and refuse to trust everything to irresponsible bureaus?

We are glad to see that protests against this farming out of these eternal interests are becoming general. Thus the Methodist contends that the efficiency of schools outside of the family should not be made a plea for the abrogation of the duties of parents.

It says, "We have, in recent years, read often with growing amazement that Sunday-schools are depended upon by the church to give her children religious instruction. It is a most astonishing theory, for it implies a communistic order of ideas—that children are not in the custody of particular persons called parents, but of a body of persons called a church. If the church has in this communistic fashion forgotten all about parents, and undertakes to do without their service of childhood,

it is not very surprising that the Sunday-school is 'regarded as falling short of its duty.' One good mother is worth several millions of Sunday-schools; and no possible Sunday-school can ever do the mother's work. If any are troubled on this subject, they will do well to labor for a restoration of parental obligations rather than for a Sunday-school which shall do away with any moral and religious uses for parents."

Let our people think of this subject. Let them try to remand Christian culture to its proper sphere, and while they value the importance of Sunday-schools, let them see that they be kept in proper subordination.

It would be well, for us, to remember that our dissatisfaction with ourselves may often be traced to pride rather than to humility. Our ambition, in a certain sense, may be laudable; we may not care so much for personal success as for a desire to act well our part, as that may tell upon the interests of Christ's kingdom. But jealousy of the good opinion of those we strive to serve, may make us uncomfortable.

In this connection it would be well to consider Him who was our example, and to remember what humility involves. It is not a negative quality but a positive grace. It is an utter abnegation of self. Our Divine Redeemer made Himself of no reputation—was misjudged, unappreciated and despised of men. In their view there was no outcome from His work, and until we get to the point when we are so low in our own sight that nothing will make us lower, we have not reached that abasement which seems to be the condition of our exaltation. Moreover, these deeper depths are the grounds of perfect contentment. Unless we thoroughly expel self, and feel that the lowest position is too good for us, there will be a restlessness which will fret and annoy us, and this will betray itself whenever we think we are not appreciated or honored according to the pride of our hearts, or when anything does not succeed according to our wish and pleasure.

The Moravian, one of the most highly appreciated exchanges that comes to our office corrects our statement of February 8th, in regard to the clerical garb worn in the Church—it represents. It says we were mistaken in saying that the black scholastic garb is used ordinarily by the Moravian ministers, but adds: "The rule of the Church requires the wearing of the white surplice at the celebration of the sacraments of baptism (both of children and of adults), and of the Lord's Supper, and permits the use of the same at the rite of Confirmation."

All right brother. We were under the impression that the black gown was the habitual costume among Moravians, as among the Lutheran and Reformed preachers of Continental Europe. The correction, however, makes our point stronger, namely, that even the white surplice is no sign of priestly assumption.

The public indignation against the evil of polygamy has incited the Mormons, to have every man, woman and child in Utah and Idaho to sign a petition in favor of their "religious" liberties. To meet this it is recommended that people who love purity everywhere throughout the land, should send to their Congressmen the following counter-petition:

"We, the undersigned citizens of the United States, having long and impatiently observed the spread of polygamy in Utah, and more recently in the adjoining territories, and believing it to be a crime of great enormity, hostile to our form of government, in deadly conflict with modern civilization and in the last degree destructive to morals—its history in Utah having been marked by disloyalty, perjury, murder and other crimes; and whereas bigamy is a punishable crime in all other parts of our nation, and believing that Utah ought not to be an exception, we do hereby petition our Representatives in Congress to adopt, as speedily as possible, such vigorous and stringent measures as are necessary to destroy, root and branch, this monstrous evil, even if it should be found necessary to amend the Constitution of the United States to secure the end we seek."

The spring term of Palatinate College will open on the 27th inst. The prospect for a large addition of students is good.

We see it stated that the manager of a large pottery establishment in Yokohama, Japan, recently asked the missionaries to hold a service for his employes every Sabbath. In the afternoon books and papers are read to them. At the side of

the large gate of the factory is this sign: "This is a rest-day at this establishment."

We are glad to learn from an Exchange that "Miss Blanche's Nevin's statue of Muhlenberg,—her commission from the state of Pennsylvania, has been finished in the clay and cast in plaster. Miss Nevin has taken the studio formerly occupied by Launt Thompson at Florence, where her work, both on account of its intrinsic merit and of its subject, attracts much attention."

Professor Lasar, of the Packer Collegiate Institute, read a paper lately, before the Andover Theological Seminary. His theme was, "Defects in Modern Church Music." He advocates a partial return to liturgical forms as the best means of securing general participation in the service of song.

The *Evening Post* happily condoles Mr. Cannon upon his retirement from the duties of State. It contends with no small degree of irony that if a man is borne up by one wife under public criticism and condemnation he who has five should be able to regard the vote of Congress and the censure of the Press and the weight of Christian opinion with utter indifference. A man who is so much-married should find comfort in the bosom of his family. It suggests, however, that the polygamist's domestic life may have as many incidents and responsibilities as a public career.

"Thirty-two new subscribers from Dr. Miller's congregation, and twenty-four from Heidelberg congregation, of which Rev. F. Saurbier is pastor." We quote the above from Mr. Binkley's letter dated York, March 16. It tells its own tale. The people are willing to take the MESSENGER when the matter is presented to them. In old congregations the list may easily be doubled; in new ones the interest of the laity depends upon the estimate the pastor puts upon the power of the Press to aid him in his arduous work.

The Annual Catalogue of Franklin and Marshall College, and of the Theological Seminary at Lancaster, reaches us just as we are going to press, and we can only say at present that the exhibit made indicates the advancing prosperity of our institutions of learning.

We are sorry that several long lists of acknowledgments came too late for insertion this week.

CAN THEY EXPLAIN IT?

Our age witnesses a great deal of activity among men of science, who look upon themselves as altogether outside of the Church and entirely uninfluenced by the Christian religion. These persons have discovered and explored new fields of scientific inquiry and have brought to light, probably, some hidden truths. In some respects they seem to be very broad and liberal in their views. They regard any well-defined phenomenon in the universe, either of matter or of history, as worthy of their attention, and any theory which satisfactorily explains all the facts in a certain case as probably the correct one. Their great aim apparently is to be able to account for the existence of undeniable facts. Man, for example, exists. And we have the "theory of evolution" to account for his existence.

There is a certain phenomenon, in the sphere of history, however, which they have not yet satisfactorily accounted for. Indeed it is a rare thing to find one of them dwelling upon it at any length, in the way even of simply acknowledging its existence. The phenomenon to which we refer is the Christian Church; her rise, progress and present prosperous condition; her principles, her doctrines, and the mighty influence she has had upon the course of history. Here is a field of inquiry of surpassing interest. It is broad enough to employ the powers of the greatest mind. Its solution will allay the doubts of millions of earnest souls.

What is there to be accounted for here, does some one ask? Much on all sides. How could the Church grow from such apparently insignificant beginnings to such grandeur and greatness? Professing and acting upon principles of self-denial and self-sacrifice, what was there to draw and bind men to her? How was it possible for her to gain such a hold upon her children as to induce them to forsake possessions, life, and that which is often dearer than life, sinful indulgence, at her bidding? It is true other organizations have grown great from small beginnings. Witness the

Roman Empire. But it tottered to wreck and ruin after an existence of upwards of a thousand years, whilst the Church is more vigorous to-day than ever. In all human organizations of a more private character it is directly to the worldly interest of the members to be such. About the time the contrary appears to be the case, they sever their connection. But in Christianity, this is not so. "Let a man deny himself," is the condition of the membership. "He that loveth his life shall lose it." "If in this life only we have hope, we are of all men most miserable." Men pay vast sums for life insurance. But it is done with the purpose of providing those dependent upon them against future worldly want. They expect to receive more than they give. But then in the Church it is said, "It is more blessed to give than to receive." And so on to the end. There is this contrast all through. Human society and human organizations show what the principles of human nature are. The Church is organized and carried forward on principles exactly contrary to these. Whence its great power, vast influence, grand success? Must there not be a secret here which neither microscope nor telescope has ever reached, just as those who use them have never discovered God in their scientific researches? L.

TEMPERANCE.

It has often been said, that drunkenness is the greatest evil and the most deplorable vice that has ever afflicted the human race. It is a matter of small importance whether we accept the assertion as true or not. It is sufficient for us to know, that the Word of God places drunkenness in the same list with adultery, theft, covetousness and extortion, and that no one that is guilty of any of these shall inherit the kingdom of God. In characterizing this vice we may as well spare ourselves the trouble of comparing it with other vices, any one of which effectually disqualifies the soul for the enjoyment of salvation and eternal life.

In magnifying one evil by a comparison with others, there is danger that men, anxious to relieve their consciences, may learn to regard lightly other evils and sins that are equally hateful in the sight of God and equally destructive of the soul. No drunkard can inherit the kingdom of God—neither can a devotee of more refined earthly delights. The adulterer and the worldling will not fare a whit better.

Here, we think, is where the temperance movements in the past have chiefly failed. The sin of intemperance, its connection with man's fallen condition, its nature as an effectual and certain barrier to a holy, just and godly life—all this was too frequently lost sight of, or at least not properly emphasized. The announcement of a temperance meeting or lecture was the signal for fun and sport, in many instances; and very often the lecture would be of such character that temperance would be almost forgotten, and only the clownish wit and buffoonery of the lecturer would be remembered by the audience. Halls, school-houses, and even churches were often turned into play-houses, in the name and under the banner of temperance.

Thus practically divorced from religion its position among the Christian virtues, its spiritual character and relations were greatly obscured. The Church seemed to forget her own high and solemn mission as related to this subject, and surrendered the whole interest to the irresponsible hands of charlatans and mushroom associations.

The difference between temperance as represented in such wild and lawless fashion and the temperance of the Bible is beyond all contrast. The Word of God treats the subject with all its characteristic solemnity.

"Be not drunk with wine, wherein is excess; but be filled with the Spirit." What a tremendous antithesis do we have here! The unnatural excitement of drunkenness, on the one hand, and the life of God in the soul, on the other. It is the contrast of sin and holiness presented in a form at once striking and appalling. A man without the indwelling Spirit of God is under the Divine curse, an heir of perdition; and he who is given to the vice of drunkenness is effectually cut off from the influence and inworking of the Holy Spirit, who cannot dwell in the polluted body of a drunkard. The man whose blood and brain are on fire, and whose body has become thus the habitation of evil spirits, cannot by any possibility be a temple of the Holy Ghost.

Now, is it not most evident that the true sphere of temperance reform and work is the Christian religion and Church? It was so in the apostolic age of Christianity, and that was the formative and model period for all time. The Word of God places the

subject of temperance into the hands of the Church to deal with it according to the Divine instructions. The question is not one of mere expediency. It should not be made a foot-ball for legislatures and political parties. It is not to be disposed of by the wisdom of science and the medical profession. Drunkenness is more than a physical evil, and temperance is more than a natural virtue. To refrain from the indulgence in strong drink is not the whole of what the Bible means by temperance. The sobriety which it inculcates stands in essential relation to the whole Christian life. It is based on union with Christ by the Spirit. Without this it is nothing after all but a poor self-determined imitation of a Christian virtue—a virtue that is rooted in the faith, hope and charity of the Gospel. And to entrust the cause of temperance (even in its most limited form) to civil governments and associations of the hour is about equal to taking the children's bread and casting it to dogs.

We want good, wise, stringent prohibitory liquor laws; but they will be no more effective than the pope's bull against the comet, unless backed by the world-transforming spiritual forces that are lodged in the Church of Christ. K.

Communications.

MISSIONARY ANNIVERSARY AT CHAMBERSBURG.

On Sunday, the 26th ult., the second anniversary of the Missionary Society of the Reformed Church in Chambersburg, was celebrated. We did not hear the annual report at the first anniversary, and we cannot, therefore, speak of the progress made during the year in a comparative way. But from the report read by the pastor, Rev. W. C. Cremer, on this occasion, we learned that the Society has been doing good service and is, at present, in a prosperous condition. Its membership numbers, if we understood correctly, over two hundred. It holds regular monthly meetings, at which a service is held with direct reference to the work of Missions. Papers are read, in which information is imparted in regard to the home and foreign field. The prayers, hymns, and addresses, are all intoned by this one great interest. We learned that in addition to the usual, regular, benevolent contributions of the congregation, which are liberal, over one hundred dollars were contributed during the past year through this organization. The address at the anniversary was delivered by Rev. Dr. Thos. G. Apple, of Lancaster. The Rev. Dr. C. R. Lane, of the Presbyterian Church, was also present and took part in the service. It was a festive day for the whole congregation. The music by the choir was in keeping with the occasion. The good taste of the music in this congregation must be attributed largely to the talented lady, Miss Shively, who presides at the organ. It reminded us of the always appropriate selections and performance by Miss Alice Nevin in the Chapel service at Lancaster. How much depends on this part of the service to intone the worship with the leading idea and spirit of the occasion!

It was a great pleasure to join once again with the people of Chambersburg in the service of the sanctuary, and yet it was not unmingled with sadness. The younger generation are vigorously carrying forward the work of the fathers and mothers in Israel now gone to their eternal reward, but one cannot help noticing the absence of these latter in the seats they were accustomed to occupy. A stroll into that graveyard reveals the quiet resting-places of their mortal remains. Within the last year the bodies of Dr. Fisher, Mrs. Heyser, and others have been deposited there. Near by are the memorial stones of others whom we need not name, whose devoted lives have left a rich spiritual legacy to the congregation. We paid a flying visit also to Mercersburg, and pleasant memories as we visited the old scenes, were revived and a pleasing sadness came over us as we turned for a last look again at the majestic mountain range, and Parnell's Knob, that look down so peacefully upon the rich valley spread out from their base. A visit to Franklin County, where a large portion of our life work was performed, is always a pleasing rest from the toils of the present. T. G. A.

CHURCH CONSECRATION AT MILTON.

The Church at large will rejoice to know that the Reformed congregation, at Milton, is again provided with a house of worship. It will be remembered that their former beautiful church was burned down nearly two years ago by the terrible conflagration that swept away a large portion of the town. The energetic pastor, Rev. S. B. Schafer, at once commenced efforts to secure aid for the stricken congregation, and through his efforts and the prompt liberality of the congregation, in less than two years the Milton congregation has been enabled to enter their new house of worship. The consecration took place on Sunday, March 12th. Rev. Dr. Thos. G. Apple preached the consecration sermon at the morning service from the words in St. John iv: 23, and in the evening, a second sermon. The attendance was large, filling every available place in the church. A collection was lifted morning and evening, and over eleven hundred dollars were raised, which, with what is available from other sources, will enable them to build the chapel also and defray all expenses. The consecration service, proper, took place in the evening, and was conducted by the pastor. Rev. A. Houtz, of Orangeville, preached a very edifying sermon on Saturday evening and was present during all the services, as was also Rev. J. K. Millett, of McEwanville, and these two brethren delivered addresses at the children's meeting on Sunday afternoon. Bro. Millett was engaged also to preach on an evening during the following week.

The new church is a beautiful edifice, capable of seating some five hundred persons. The architecture is Gothic, and the stained windows, with appropriate emblems, are of the best quality and in the finest taste. A fine new parsonage is finished and occupied by the pastor's family alongside the new church.

This also is paid for. It is designed to erect a chapel at the rear end of the church for Sunday-school, lecture-room, &c. Rev. A. G. Dole, a former pastor, was expected, but was prevented from coming by a death in his congregation.

The Milton congregation has shown a more than ordinary degree of energy, activity, and liberality, in the erection of this new church. It was a joyful day for them, and their hearts went out in gratitude to God, and also to the kind friends throughout the Church who rendered them aid in the time of their calamity. Their pastor, bro. Schafer, has labored among them with great success, especially in his untiring labors in collecting funds to aid in the erection of this house of worship. We met a cordial welcome from all, and especially from some whom we had met, and some whose parents we had met in former years, in the Councils of the Church. Some of the fathers whom we knew have fallen asleep.

Did our space allow, we would like to speak of the truly substantial and handsome town that has been rebuilt on the ashes of the old. We can only express our wishes for the future prosperity of the Reformed congregation there. May the glory of the latter house exceed the glory of the former one! T. G. A.

UNOCCUPIED MISSIONARY INTERESTS.

If there is any special interest in the Reformed Church which ought to claim our attention, it, undoubtedly, is that of missions. The true, live, active Christian must take an interest in missions; his soul yearns to tell the glad tidings, not only to those that hunger and thirst after righteousness, but also to those in darkness and in sin. Our interest therefore, must be, not simply in established missions, but also in places, not occupied as yet, by our Church. The author of the articles in the MESSENGER, entitled "Queries and Observations," has been directing our attention to such points. That is just what is needed in our Church. True, there may be obstacles in the way of establishing missions in those places, yet unless our interest is awakened in them, no more of an effort will be made to occupy them in the future than in the past. However, before any effort is made, these places ought to be thoroughly explored; otherwise, much time might be wasted and much money expended, without any permanent result. Too frequently, communities, towns, villages, and cities, occupied by other branches of the Church, where a few Reformed members may be found, are thought to be very good points, where, after all, there is no material at hand to work on. Caution, in this respect, is as essential as zeal and enthusiasm. When thoroughly explored, then the command of the Lord comes to us, "Occupy until I come." If we heed it not, then we would be disloyal to ourselves and disobedient and unfaithful children.

But how shall these communities, towns and cities be explored? Does it devolve wholly upon the ministry of the Church? We think not. It is nevertheless incumbent upon the ministry to make the beginning. Whenever a member of the Church makes his home in a place where there is no Reformed Church, his pastor, though far distant from him, is still his pastor—his Church relations are the same. Now what should hinder the pastor from beginning his explorations through that member? He might make of him a pioneer—explorer of the place. If in the judgment of that member, there is material to work on, and the territory is not too much occupied by other branches of the Church, he could inform his pastor and get his view of the situation. If the pastor also feels encouraged, steps might be taken towards an organization, and the procuring of a missionary.

If, in this regard, the ministry and laity of our Church, have been indifferent in the past—which no one can deny—let the future, as far as it is possible, atone for the past. Let us see that the places named by "Anon," and many others where our Church is unknown, be explored, and organizations established in them, if possible.

J. W. P.

AN APPEAL FOR THE HISTORICAL SOCIETY.

A visit to the Historical Society room in Franklin and Marshall College, disclosed the following condition. Old college recitation tables covered with books, catalogues, files of church papers, manuscripts, letters of age and value, &c. Also two book-cases filled to their utmost capacity and a considerable amount of like material piled on the floor of the room set apart for this purpose. Here are books or the rarest kind with letters and manuscripts of the highest value to the church, a collection of which the church may well be proud and a worthy monument to the perseverance and memory of the sainted Harbaugh and his co-laborers in the Society. This is the property of the whole Church held in trust by the Society, of which any one can become a life-member by contributing \$20, or the annual gift of one dollar toward this work.

There is now an effort made to procure substantial book-cases and otherwise to put the room in order to preserve the letters and manuscripts, many of which will, in time, be worth the whole cost of the proposed expenditures. One person has volunteered to collect such a library as the church will be proud of. Besides a private collection worth several times these costs, is at the disposal of the Society, as soon as a disposition is shown that they will be preserved and the work go on.

One hundred dollars are needed immediately to make the necessary repairs which are now to be commenced in faith. I will contribute the last twenty dollars of this amount. The money for this object should be sent to Prof. J. H. Dubbs, D. D., Lancaster, Pa. There are certainly friends enough of the Church who will at once send their contributions to preserve such valuable treasures and secure the above noted friendly offers so that by the next Commencement another object of interest will be added to the pleasures of that occasion. H.

A VALUABLE BOOK FOR HOLY WEEK.

The undersigned, having in his possession, a certain book, which he has found a most invaluable help during Holy Week services, for years past, and wishing to confer a real, though unsolicited, favor upon his brethren in the ministry, takes this method of saying that "Our Lord's Passion," by the Rev. Isaac Williams, abounds in exceedingly rich and suggestive meditations, suitable to the season,

and will, he believes, be found a book of great helpfulness to every pastor. The volume is one of a set of eight, which are collectively entitled "A Devotional Commentary on the Gospel Narrative"—by Isaac Williams: published by the Rivingtons, London; and on sale by Dodd, Meade & Co., Broadway, N. Y. The volumes can, however, be purchased separately. The price of the volume, specially recommended, is \$1.25.

H. M. KIEFFER,
Norristown, Pa.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

The winter communions in the Turbotville, Pa., charge, came to a close on Sunday, the 12th of February. In each of the three congregations they were preceded by a series of services, continued during either the whole or part of the week. The additions to the church, number twenty-three. At Strawberry Ridge, the pastor was assisted by Rev. A. K. Houtz, of Orangeville, who rendered efficient service. Rev. John Johnson, of the Presbyterian Church, also assisted. A class of seven were confirmed, and two received on profession of faith. At the River Church, a class of eleven were confirmed, and one received by certificate. At Turbotville, one was received on renewal of profession of faith, and one by certificate. Of those confirmed, six are heads of families. The collections aggregated, \$14.70. The benevolence of the charge, for the last classical year, amounts to \$241.12.

SYNOD OF PITTSBURGH.

A special meeting of Westmoreland Classis was held in the 2nd. Ref. Ch. Greensburg on Monday, 13th inst.

The pastoral relation between Rev. C. W. Good and the Salem charge, was dissolved. The charge is in a prosperous condition, financially and otherwise. Classes expressed regret that Rev. Good's health made the above action necessary.

Rev. A. W. J. Best, who had served, for upwards of two years, as a minister of the Methodist Church, South, having been ordained to the office of deacon, in said church, was received, after a full and satisfactory examination, to the position of a licentiate in the Reformed Church, and his name, in this capacity, placed on the roll of ministers of Westmoreland Classis.

MISSIONARY ITEMS.

Eight young men on the west coast of South America have been ordained elders in the Methodist church by Bishop Harris.

The missionaries of the Presbyterian Church have opened a boarding and day-school for girls in the city of Mexico.

In August next the Moravian Brethren will celebrate the third jubilee of their mission among the heathen, 1732 being the year in which Leupold and Dober set sail for St. Thomas and the West Indies.

The *Indian Mirror*, a native newspaper, says: "Foreigners can hardly realize the extent to which the English language is spoken and written among the educated classes in India. When educated Hindus meet they talk English; and when they write to each other they show a preference for English." And with the English language will go the religious influences which it bears with it.

A missionary of the American Board in the Madura District, India, has under his sole charge fifty congregations, and nearly as many prayer-houses and school-houses. For the expenses of this work he received from the board last year \$90.30, or less than \$2 for each congregation. Some of the Christians in that region live on less than \$6 a year, and yet give something for the furtherance of the Gospel.

News has just reached *The Friend of India* of a religious movement in Eastern Bengal, which has excited considerable interest in evangelical circles. It is said that a number of native Christians—amounting to several thousands—of the Roman Catholic connection desire, for some reason or other, to become Protestants. There is a Baptist mission in the neighborhood, but they decline to join the Baptists because they will not baptize their children. "We have not been fully informed as to the cause of this large secession, but we presume it had its origin in certain disputes of which we heard some months ago, among the Catholics of that part of the country. It is not for us, especially on imperfect information, to pronounce judgment, but we should doubt if it is a movement over which even good Protestants have much cause to rejoice. There have been one or two similar incidents in other parts of the country—one, we believe, in Chota Napore—and no doubt it is the duty of the body to which such secessionists migrate to do the best for them they can; but unless genuine religious conviction is at the bottom of the movement, the less said about the triumph of truth over error the better."

The mission started by the Mennonites last Summer among the Arapahoes in the Indian Territory has met with a severe loss in the burning of their new building, caused by a defective flue. The fire caught during a terrible storm of wind and sleet, technically known as a "Norther," and started in a part of the house where four small children were sleeping, the rest of the household, teachers and pupils, being on the opposite side, engaged in their usual Sunday-evening devotions. The flames spread with such fury that before the children could be reached two of them had already died of suffocation and the other two did not survive the next day. One, an infant, nine months old, was the child of the missionaries, Mr. and Mrs. Haury. The other three were Indians. The building was large enough to accommodate fifty-five pupils and a boarding-school had been successfully started. The pecuniary loss, which was complete, is estimated at \$7,000, but the loss of life entirely overshadows it. In reporting his work, last August, Mr. Haury said: "We shall have four or five workers employed in our school, every one of whom is expected to be a Christian and to lead a Christian, moral life—in short, to be a Christian missionary in daily life, however mean the particular work may seem." A school conducted on this principle could not have failed to do much toward the uplifting of Arapahoes. Whether or not this will lead the Mennonites to abandon the mission is not yet known.—*Independent*.

General News.

HOME.

The President recommends the compulsory vaccination of emigrants.

It has been found necessary to call out the militia to protect the non-striking laborers in Omaha.

At Phoenixville and near Pittsburgh the strikers have been violent. At Homestead, a non-union man was beaten and left for dead.

The Government has sent a steamer to aid the sufferers by the Southern floods. The Mississippi River is said to be 40 miles wide from Cairo down.

Albany, N. Y., March 16.—Sergeant Mason arrived at the Penitentiary here to day, in pursuance of the court-martial sentence. Mason was brought here in charge of Sergeant Saltax and a private of the 2nd Artillery.

The small pox has been prevailing to an alarming extent at South Bethlehem, Pa. The reports of the number of cases may be exaggerated, but there is no denying the fact that the community is greatly afflicted. Such calamities cannot fail to excite Christian sympathy.

The President has nominated John Russell Young of New York, to be minister plenipotentiary to China.—It is thought next year's surplus will justify a lower internal tariff for revenue.—The House Committee has reported in favor of an enlargement of the Mint in Philadelphia.—\$15,000,000 Government 6s. have been called in during the past week.

Washington, March 10.—Register Bruce has received information from friends in Mississippi that although the Government is furnishing assistance as much as possible, it does not meet the needs.

The great difficulty is to obtain small boats to explore the interior of the counties where the people are entirely cut off by the floods. Every day word is received of additional deaths from exposure and starvation.

Dr. Lyman Coleman, Professor of Latin in Lafayette College, Easton, died in that place on the 16th inst. He was distinguished as an educator, and was the author of numerous published works, the most important of which were *The Antiquities of the Christian Church*, *The Apostolic and Primitive Church*, *A Historical Geography of the Bible*, *Ancient Christianity*, and *Historical Text book and Atlas of Biblical Geography*.

Boston, Mass., March 15.—About twenty minutes before 7 o'clock this morning that portion of Lynn situated near the Eastern Depot was startled by a terrific explosion, which was thought by many to be an earthquake. It was found that the boiler in Goodman Brothers' shoe factory, situated at about the centre of the triangle bounded by Exchange, Broad, and Spring streets, had exploded, levelling the building and killing several men. The Fire Department was quickly called out, and immediately went to work to remove the debris.

Fort Worth, Texas, March 14.—A regular organized band of train-wreckers is operating in this State. Last evening a rail was removed from the Gulf, Colorado, and Santa Fe track, fifty miles south of this place, on a high bank, and an express train made a miraculous escape. Going at the rate of twenty-five miles per hour, it passed over the ties, striking the track all right in front of the removed rail.

The would be wreckers attempted to wreck a train on the Texas Central Road, near Palmer, last Thursday. Efforts are making to detect them.

New Orleans, March 16.—Milliken's Bend levee remained intact at last account, but people are working on it night and day. The levee in the rear of the Delta gave way yesterday afternoon, and the water rushed through with such force that several small houses were carried away. A very large number of horses, mules, cows, and other stock were brought to this place and consigned to different pastures in the country. The steamers Desmet and E. C. Carroll left during the night for the Yazoo and Tallabatchie levees. A large portion of their cargoes consists of provisions and feed for stock.

It is expected that they will return with many refugees and all the stock they can carry. The steamer Sunflower left for Sunflower river last evening loaded with supplies for the sufferers of that region. A special commission was sent to make distribution, who will work in concert with the officers of the boat.

The steamer Guiding Star, which arrived yesterday afternoon, reports the only land visible at Leland and Vaneuse, Ark., was the levees, which were about one foot out of water. At the head of Island Ninety Five but six inches of ground were above water. Colonel John Scott has ordered the depot building at Delta to be opened for the use of citizens, and all loaded cars to be emptied and they may also be used for shelter.

State Engineer Richardson yesterday received a despatch from President Shields of the police jury of Concordia parish, saying that the new levee at Claremont broke on Tuesday night, and the place was going under slowly.

All large levees across the bayous are in a dangerous condition, and low ones are being raised and strengthened.

FOREIGN.

Queen Victoria has gone on a journey to Mentone.

Durham, Eng. March 14.—The shaft of the Lumley Colliery has fallen in, and 150 miners are imprisoned. But faint hopes are entertained for their recovery alive.

Durham, March 14.—3 P. M.—All the miners who were imprisoned in the Lumley Colliery will be rescued. They are now ascending by another shaft.

Despatches from Panama dated March 13th, say: "Intelligence has just reached here of an appalling earthquake in Costa Rica. Advices thus far received state that four towns have been destroyed. These are Alajuela, San Ramon, Grecia, and Heredia. In Alajuela alone several thousand lives were lost. Those left alive are homeless." Later accounts throw some discredit upon the extent of this calamity.

It is reported that General Skobelev has been imprisoned in the fortress at Wilna for his impudent speeches.—*Outrages in Ire-*

land continue. A farmer has been dragged from his house in County Kerry, and dangerously shot.—The Government at Madrid has decided to give General Prendergast full power to suspend the constitutional guarantees, the press laws, and every statute he may judge necessary, if the concessions already made by Spain are used by the creoles to promote the autonomist agitation. This they consider in the mother country as a disguised preparation for secession. — Destructive floods have prevailed in Brazil.

London, March 18.—Advices from Buenos Ayres to February 24 state that a protocol has been signed at Santiago, wherein Chili declares that she meant no offence to the United States by the arrest of Senor Calderon. Mr. Trescott repudiates Mr. Hurlburt's action as offensive to Chili. The Chilean Government declares that it will not treat with Senor Calderon, and will make peace only on the following conditions: The cession of Tarapaca in perpetuity; the occupation of Peru as far as Moquegua until an indemnity of \$20,000,000 is paid, and the possession of half of the guano islands of Peru. Mr. Trescott agreed to these conditions, and has forwarded a copy of them to Washington.

London, March 18.—The Paris correspondent of the *Daily News* says he has received reliable information that Prince Bismarck thinks seriously of letting the tense relations between Germany and Russia take their course. No confidence is felt in Berlin in the alleged wish of the Czar to remain friendly with Germany.

A PREMIUM FOR A TRACT.

A Premium of TWENTY DOLLARS is hereby offered for the best four-paged Tract on "THE REFORMED CHURCH IN THE UNITED STATES," for general distribution. Tract to contain 1500 words.

A Committee composed of Revs. J. A. Peters, Dr. J. B. Shumaker, J. F. Fritchey, and Elders Christian Gast and Jno. B. Roth, all of Lancaster, Pa., will review the manuscripts, and decide which one is entitled to the Premium.

All manuscripts are to be sent direct to the Chairman of Committee, Lancaster, Pa. Those sending them will sign them in an assumed name, and put assumed name and their own name in an envelope enclosed in another, which is to be directed to the undersigned.

All manuscripts to be the property of the undersigned. CHAS. G. FISHER,
Ref. Ch. Pub. Bd.,
907, Arch St. Phila., Pa.
March 20, 1882.

FORM FOR BEQUESTS.

In making a bequest to one or more benevolent objects, it is important that a proper form be used; otherwise the intent of the testator may be defeated. Hence the following is suggested:

"I give and bequeath to the 'Theological Seminary of the Reformed Church in the United States,' located at Lancaster, Pa., the sum of—dollars; to 'Franklin and Marshall College,' located at Lancaster, Pa., the sum of—dollars; to the 'Board of Home Missions of the Reformed Church in the United States,' of which Elder W. H. Seibert, of Harrisburg, Pa., is at present Treasurer, the sum of—dollars; to the 'Board of Commissioners for Foreign Missions of the Reformed Church in the United States,' the sum of—dollars; to the Board of Education of the Synod of the Reformed Church in the United States,' of which Rev. Charles G. Fisher is at present Treasurer, the sum of—dollars; to the 'Board of Education of the Synod of the Potomac,' of which Rev. Wm. M. Deatrick is at present Treasurer, the sum of—dollars; to the 'Board of Beneficiary Education of the Pittsburgh Synod,' of which Rev. Cyrus R. Dieffenbacher is at present Treasurer, the sum of—dollars; to the 'Board of Publication of the Reformed Church in the United States,' located in Philadelphia, Pa., the sum of—dollars; to the 'Society for the Relief of Ministers and their Widows of the Reformed Church in the United States,' the sum of—dollars; to 'Bethany Orphans' Home,' located at Womelsdorf, Pa., the sum of—dollars; and to 'St. Paul's Orphans' Home,' located at Butler, Pa., the sum of—dollars;—the several sums thus bequeathed to be used by the respective associations for the general purposes of their organization.

The parties making bequests can select from these objects, or divide them among them all, as they may prefer. If it be desired that the money should be used in some specific way, the language at the close can be so changed as to express this fact.

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LIBERAL OFFER.

In order to sell off the balance on hand of this work between now and April 1, 1882, I offer it at the following special rates: \$1.25 per vol., or \$5.00 for the full set of five vols. I am now getting out a small edition of Vol. 1 to complete the set which was broken by the exhaustion of that volume.

The above figures include postage until the time specified.

All persons who expect ever to get this work, will do well to buy now. Vol. 5 is not stereotyped and will not be reprinted after present edition is exhausted.

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THE LITTLE BROTHER.

BY ALICE CARY.

Among the beautiful pictures

That hang on Memory's wall
Is one of a dim old forest,

That seemeth the best of all.

Not for its gnarled oaks olden,
Dark with the mistletoe;

Not for the violets golden

That sprinkle the vale below;

Not for the milk-white lilies

That lean from the fragrant hedge,

Coquetting all day with the sunbeams,

And stealing their golden edge;

Not for the vines on the upland

Where the bright red berries rest;

Nor the plinks, nor the pale, sweet cowslips,

It seemeth to me the best.

I once had a little brother,

With eyes that were dark and deep;

In the lap of that golden forest •

He lieth in peace asleep.

Light as the down of the thistle,

Free as the winds that blow,

We roved there the beautiful summers—

The summers of long ago.

But his feet on the hills grew weary,

And one of the autumn eves

I made for my little brother

A bed of the yellow leaves.

Sweetly his pale arms folded

My neck, in a silent embrace,

As the light of immortal beauty

Silently covered his face.

And when the arrows of sunset

Lodged in the tree-tops bright,

He fell, in his saint-like beauty,

Asleep by the gates of light.

Therefore, of all the pictures

That hang on Memory's wall,

The one of the dim old forest

Seemeth the best of all.

HONOR BRIGHT.

AN INCIDENT IN A BOSTON BOY'S LIFE.

A certain well-known Boston lawyer sat at his desk in his office in Barrister's Hall, not long ago, busily engaged in making out papers for an important real estate transfer, when there came a rap at the door, and, on his invitation to come in, a lad of about twelve years of age entered, and inquired whether he had any waste-paper to sell.

He was a man who took a great interest in boys, and was fond of asking them questions, in his own shrewd way, to find out what mettle they were made of.

Many a little bootblack and street-gamin has been roused to new thoughts by his questions and words of counsel, and perhaps will owe their success in life to the start he gave them.

He is, besides, a man of economical and methodical habits, who never allows anything to go to waste or be out of its place.

In answer to the boy's question, he said, "Perhaps so," and, laying down his pen, he pulled out a huge drawer at his left hand, and showed quite a large quantity of scraps.

The would-be merchant looked at it for a moment, and then running his hand down on either side of the drawer, appeared to be estimating the probable weight of the paper.

"You can have that for twenty-five cents," said the lawyer.

Again the boy lifted it, turned his eyes to the ceiling, as if in calculation, and then shook his head, as he replied:

"No, sir; I will allow you fifteen cents for the lot."

"Agreed," said the lawyer.

And the boy at once began to transfer the paper from the drawer to his bag.

When he had removed the last piece from the drawer and had picked up the last bit from the floor, he tied up his bag and placed it near the door, and then quietly remarked that he could not pay for it just then.

"What!" said the lawyer, not a little surprised, and perhaps a little provoked at such coolness. "No money to pay for it! And how do you expect to buy paper without money?"

For a moment the lad was frightened at the lawyer's manner, and was at a loss to know just what to say.

But, if the barrister was angry at first, that feeling disappeared when he saw the boy's embarrassment, and in a changed voice, he inquired:

"Do you consider your note good, my lad?"

"Yes, sir," said the little fellow.

"Very well; if your note is good, I'd just as soon have that as the money. But mind you, if it isn't good I don't want it."

The boy affirmed that, if he gave a note, he should certainly pay it. So the lawyer produced a formidable sheet of "legal

cap," and drew up a note for fifteen cents, payable at his office at some unspecified time in the future.

The boy signed it in legible characters, and then, shouldering his bag of paper, he politely said, "Good-morning, sir," and trudged off.

The lawyer laid the note away carefully, supposing it would some time be a curiosity—for he thought it wouldn't be paid. But a surprise was in store for him.

That afternoon, as he sat absorbed in the mysteries of Blackstone, he heard a smart rap on his door, and, as it opened, in stepped the little paper-merchant of the morning.

Removing his cap, he walked straight up to the desk, and announced that he had come to pay his note.

The note was produced, and, as the lawyer held it in his hand, he leaned back in his chair and said:

"Well, my lad, this is the first time I ever knew a note to be paid on the same day it was given. This is what I call promptness in attending to business. In my opinion, a boy who will do that is entitled to the note and the money, too."

And so saying, he handed the boy the note and declined the money that had been placed on the desk.

It was now the boy's turn to be surprised. He didn't catch the meaning, but stood looking first at the note and then at the money, as though saying to himself, "They can't both belong to me."

"Yes, my dear fellow," broke in the lawyer, "they are both yours. You have been so prompt to keep your word and pay the note, that you may keep the money and I'll give you the note."

A sudden gleam of light spread over the boy's face as he put the money and the note in his pocket, and with a hearty "Thank you, sir," he turned and left the room, carrying a light heart.

Of that boy's business future there can be no question. He will, if life and health are spared, make a great success. He has three essential elements of success about him.

First, he will do business. If he can't do what he would like to, he will do what comes to hand. He was not ashamed to buy and sell waste paper.

Secondly, he will attend promptly to whatever business he may have on hand. His notes will never go to protest, but will be met promptly.

Thirdly, he highly estimates his honor.

Perhaps the lawyer might never have known him after that note was signed. Had he tried to collect the note, he could not have found the boy in that great city. But he had given the note, and, besides, had assured the lawyer that it was good, and now he must pay it or his honor is tarnished for ever.

That boy keeps his honor bright—the sure passport to all success worth having.

Any other boy can do as much. It matters little how poor he may be at the start; with industry and honor he will succeed.—By the REV. JOHN A. CASS, in *Golden Days*.

AN ORANGE WRAPPING IN FLORIDA.

Last night our party of tourists went to an "orange wrapping." A large warehouse belonging to the Wilkinson place was lighted up with candles placed along the walls, and all the help in the neighborhood was gathered. In one corner of the room there were huge boxes filled with oranges. They were rigged with handles at each end, and it took two men to bring one of them in. On the opposite side of the room were long tables, behind which sat the "wrappers." The fruit was supplied to them by boys, who carried it in bread trays, putting a tray to every three men. Before each man was a package of tissue paper. By a dexterous movement an orange was enveloped in a leaf of paper by one movement. As the fruit was wrapped it was dropped into "another tray, which was carried to the packers," who stood before a pile of empty crates. Each orange was placed in the crate separately, being packed in close rows. A crate holds from 120 to 140 oranges, and sells here for \$3. The oranges are not brought direct from the grove to the packing-house, but rest a day or two in the drying-house. There they are spread over lattice shelves, where they go through a "sweating" process before they are ready for shipment.

The scene in the wrapping house was a pretty one. The golden fruit piled in rich profusion, the men and boys laughing as they handled it so rapidly, the orderly crates with their tempting contents, a heap of pine apples in an odd corner, filling the room with their exquisite flavor, huge

bunches of bananas with just a fleck of yellow here and there amid the green, clean-looking lemons almost as large as the oranges heaped off to themselves, great citrons, with their royal gold color, groups of boatmen and hunters with their swarthy faces and picturesque attire lending a hand wherever it was needed, a negro with a banjo strumming rude tunes to which the crowd gave casual accompaniment, the ladies watching curiously, and sampling an orange now and then—these were some of the elements that made up the scene—the whole being enlivened with the haste and bustle of getting ready against the next day's boat and having the fruit ready to go out with the ship.—*Atlanta Constitution*.

CROWN-JEWELS.

The crown-jewels of France are soon to be exposed for public sale, and, as we learn from private letters, there is an uncomfortable apprehension felt, even by the most pronounced republicans in Paris, lest these great historic symbols of royalty should fall into the possession of rich Americans. However anxious they may be to destroy the Empire in France, they do not quite relish the thought that the regal symbols of its ancient splendors should sparkle on the breast of the wife of some bonanza king from Nevada or California, who probably began life as a laborer.

Among these jewels is the famous "Regent Diamond," valued at four million dollars. It has had a most dramatic history. It was found in the mine of Partal near Golconda, and was stolen by the discoverer, who escaped with it to Europe, and sold it in England. It was bought for the French crown when Louis XV. was a minor, and since then has been the especial symbol of that monarch.

The mob, after Louis XVI. was beheaded, demanded to see it, and it was shown to them by their leaders, who, however, took care to carefully chain it. The communists and half-crazed women of St. Antoine cursed and spit upon it with as much virulence as though it had been Marie Antoinette herself. The Regent is the most valuable and beautiful diamond in the world.

The Portuguese crown-jewels are famous for their value and beauty. Among the crown jewels of Queen Victoria is the Kohinoor, which dates back over two thousand years. It was seized by the English at the time of the sacking of Lahore. Its lustre would add more grace to the British crown if it had been obtained by some other means.

A singular story is told of the Regalia of Scotland. They disappeared for many years, and were supposed to have been stolen. Sir Walter Scott found in an old letter a hint which led him to believe that they were still hidden in Edinburgh Castle.

He obtained a search-warrant, and carefully examining the ancient crown-room, found that the wall varied in thickness. Workmen and tools were procured and an excavation made in the masonry. An immense crowd of loyal Scots filled the streets outside, awaiting the result.

A secret chamber was discovered, within which was a chest. It was forced open, and there lay the crown-jewels of Scotland. A flag was run up and a cannon fired, and a wild shout of rejoicing arose from the multitude.

So closely is the power of the kingdom associated with these its outward symbols, that when the sceptre and crown of auld Scotia were found, it seemed to her sons that her ancient glory had returned with them.—*Methodist*.

THE SAGACITY OF ELEPHANTS.

The following incident is translated from Cuvier's great work entitled the "Animal Kingdom."

During the siege of Bhurtpore, in the year 1805, at one of the wells near the camp, from which the army fetched water, two elephants, one large and strong, the other weak and small, had been driven up by their respective drivers.

The smaller elephant had been provided for the occasion with a pail, which he carried on the top of his trunk. The other one, who, for some reason had not been furnished with a pail, (either of his own accord or at his keeper's desire, seized the bucket and easily wrenched it away from his fellow-servant. The latter was too sensible of his weakness to openly resent the insult, though it was obvious he felt it.

After a time the weaker animal, watching his chance when the other was standing with his back to the well, retired backward

a few paces, and then rushing forward with all his might, drove his head against the side of the other, and fairly pushed him into the well. As the surface of the water was nearly twenty feet below the level of the ground, there did not appear any chance of getting the animal out by main force—at least, without injuring him.

There was a good depth of water below the elephant, who floated with ease on the surface, and, enjoying his cool retreat, did not exert himself to escape.

A vast number of fascines—bundles of fagots—had been employed by the army during the siege, and it occurred to the elephant keeper that a sufficient number of these might be lowered into the well to make a pile and reach the top, if the elephant could be instructed to lay them in regular succession under his feet.

The keeper taught the animal this lesson, and the elephant quickly began to place each fagot as it was lowered to him under his feet, until at length he was able to stand upon them.

By this time, however, the cunning animal, enjoying the cool situation, after the heat and partial scarcity of water to which he had lately been exposed, was unwilling to work any more, and all the threats of his keeper could not get him to place another fagot.

The man thereupon opposed cunning to cunning, and began to coax and praise the animal; and at last the elephant set to work again and raised himself so high, that by the removal of the masonry at the top of the wall he was enabled to step out on the ground.—*Chatterbox*.

THE SNOW-FILLED NEST.

BY ROSE TERRY COOKE.

It swings upon the leafless tree,
By stormy winds blown to and fro;
Deserted, lonely, sad to see,
And full of cruel snow.

In summer's noon the leaves above
Made dewy shelter from the heat;
The nest was full of life and love;—
Ah, life and love are sweet!

The tender brooding of the day,
The silent, peaceful dreams of night,
The joys that patience overpay,
The cry of young delight,

The song that through the branches rings,
The nestling crowd with eager eyes,
The flutter soft of untried wings,
The flight of glad surprise:—

All, all are gone! I know not where;
And still upon the cold gray tree,
Lonely, and tossed by every air,
That snow-filled nest I see.

I, too, had once a place of rest,
Where life, and love, and peace were mine,
Even as the wild-birds build their nest,
When skies and summer shine.

But winter came, the leaves were dead;
The mother-bird was first to go,
The nestlings from my sight have fled;
The nest is full of snow.

—St. Nicholas.

BITS FROM THE ANIMAL KINGDOM.

A dog that hears through an ear trumpet and wears spectacles, belongs to Patrick Nichols, of Milwaukee, Wis. This animal is said to be thirty-five years of age, and has lost his hearing and sight, and his master, for many years of fidelity, procured these aids to cheer him. A set of artificial teeth is also being made for him.

Spiders have been seen as small as a grain of sand, and these spin a thread so fine that it takes four thousand of them put together to equal in size a single hair.

Sir John Lubbock, says, that bees are, in some degree, sensitive to color, and that their favorite color is blue.

A little daughter of Charles Neubertz, of Wyandotte, Mo., found a nest of quails' eggs, and placed them in a cornucopia in the house. A few days later it was discovered that some of the eggs had hatched and the quails were in the act of breaking their shells.

There are some twenty-five varieties of owls in America, ranging in size from the diminutive pigmy, which is the smallest of the species, to the great gray owl or cinereous owl.

A squirrel, killed while stealing wheat from a warehouse on the San Joaquin River, was found to have 1,803 grains of the cereal stowed away in its mouth.

Insects are proportionately stronger than animals. A cockchafer can draw a load fourteen times greater than his body; a bee twenty times; an ant thirty times.

A writer in the February *St. Nicholas*, says: "Taming" is a process which has to be constantly renewed, for the tamest tiger is a tiger still, and there has been no change in his born conviction that all other

living creatures are 'game' for him. The best lion and tiger 'kings' of to-day say that every time they enter a cage containing these fierce creatures, they carry their lives in their hands."

In the north of Scotland an eagle carried a cat to her nest. Feigning death the cat was left by the eagle with her young ones. As soon as the old bird left, pussy sprang upon the eaglets, made a meal of one of them, and effected her escape without injury.

ONE SECRET OF SUCCESS.

Don't live a single hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study, whatever it is—take hold at once and finish it up squarely and cleanly; then do the next thing, without letting any moments drop between. It is wonderful to see how many hours those prompt people contrive to make in a day; it is as if they picked up the moments that the dawdlers lost. And if you find yourself where you have so many things pressing you that you hardly know how to begin, let me tell you a secret: take hold of the first one that comes to hand and you will find the rest all fall into file and follow after, like a company of well-drilled soldiers; and, though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line. You may have often seen the anecdote of the man who was asked how he "accomplished so much in his life." "My father told me," was the reply, "when I had anything to do, to go and do it." There is the secret—the magic word—now.—*Anon*.

Pleasantries.

"My wife," remarked Fitznoodle, "is fairly crazy of the fashions. She is got the delirium trimmings."

A ridiculous story is going the rounds of the country that Mr. Bergh had a young woman arrested, the other day, for beating an egg.

Jones says that he used to be proficient in half a dozen languages, but since he was married he is not even master of his own tongue.

A recipe for lemon pie vaguely adds: "Then sit on a stove and stir constantly." Just as if anyone could sit on a stove and not stir constantly.

"Johnnie, here you are at the breakfast-table, and your face is unwashed," said his mother, with a sharp look. "I know it, ma. I saw the animalcula in pa's microscope last night, and I ain't going to have those things crawling all over my face with their funny little legs."

"Don't talk to me!" angrily exclaimed Blivens to his son; "don't tell me that you don't care anything about what your grandfather or your great-grandfather thought about these things. You must remember that they were my ancestors, you young rascal; respectable men were my ancestors, sir, and I wish you could say the same of yours, you young rascal."—*Boston Transcript*.

An agent for the sale of some household article attempted to mount the steps of a house recently, but the dog came around the corner and took a half yard of cloth from the back of his coat. The man was sliding out, when the owner of the house came and asked: "Did doze dog bite you?" "He didn't bite me, but he ruined my coat," was the reply. "My goot friend, excuse doze dog if he didn't bite you. He ish a young dog now, but by and by he shall take hold of some agents and eat der bones right out of them. He hides a coat now, but he shall soon do better."

In a car the seats were all full, one being occupied by a pleasant looking Irishman, and at one of the stations a couple of young ladies came in to procure seats. Seeing none vacant, they were about to go into the next car when Patrick arose and offered them his seat. "But you will have no seat for yourself," responded one of the young ladies, with a smile, hesitating, with true politeness, to accept it. "Niver mind that?" said the gallant Hibernian, "I'd ride upon a cow-catcher to New York any time for a smile from such jintlemanly ladies."

Religious Intelligence.

At Home.

The Rev. Thaddeus Salters, the first colored man ever admitted to the Protestant Episcopal ministry in South Carolina, was ordained last week in Charleston, S. C.

The tower and spire of St. John's Protestant Episcopal church in Hagerstown, Md., erected by Mr. C. C. Baldwin, of New York, in memory of his wife, Sallie Roman Baldwin, has been completed at a cost of \$20,000.

An Independent Catholic Church has been organized at Newark, N. J., called the "St. Paul's Reformed Catholic Church." Rev. Stephen Dekins, who has been laboring there for nearly two years, has accepted a unanimous call to become the pastor.

In the Moravian settlement near Salem, N. C., the old custom of announcing the death of a church member by the music of a band in the church tower is still adhered to. Those versed in music, it is said, can tell from the air played whether the dead person was married or single, young or old, male or female.

The 14th ward of New York has a population of 30,172. It has one Roman Catholic church and one German Lutheran church, but it has no English-speaking Protestant church. "If such a state of affairs were reported concerning any of the islands of the South Pacific Ocean," says the New York Sun, "there would soon be a proposition to send some missionaries there. Formerly there were a number of churches in this district; but when the stylish people went up town the churches went also."

The question of excluding members of secret societies from the communion of the Reformed (Dutch) Church was, it will be remembered, earnestly discussed in the General Synod, two or three years ago, and some dissatisfaction was caused by the refusal to make the matter a test of membership. The Western classes seem to be very decided in their opposition to secret societies. A despatch from Detroit states that a majority of the members of the First Church of that city have seceded, and amid the disturbance which occurred the mayor read the Riot Act and caused the crowd to disperse.—Independent.

The Rev. Mr. Duff, rector of St. Peter's Church, Helena, Montana, speaks of Montana as one of the most remarkable of all missionary fields. He says that one bishop and seven clergymen have to work over 145,000 square miles of territory. These devoted laborers know nothing of the comfort of city parishes with fat salaries. They have to ride on long journeys, with the thermometer at from 10° to 20° below zero. The Bishop last summer set out from Helena to visit as much of the diocese as he could reach. He was gone four months, and travelled 4,000 miles, mostly on horseback. He is said to be doing the work of three or four clergymen.

Abroad.

The Rev. Francis James Holland has been appointed by the Queen Canon of Canterbury. Mr. Holland is a graduate of Trinity College, Cambridge, about fifty years of age, and was nominated one of the "six preachers of Canterbury" in 1859.

A check has recently been given in Spain to official tyranny by the King himself. Pastor Fliedner, having taken a case of religious oppression into the courts, where he was defeated, appealed to the King. The decision was at once reversed and the King paid the costs.

Some of the Congregational churches in England are so happy because they have paid their debts that they propose a general jubilee. The chief feature of this jubilee is to be the raising of a fund to enable all the other Congregational churches in England to enjoy similar emancipation from financial bondage.

The organization of a Salvation Army, to be worked on Church of England lines, and to be in no way antagonistic to the "Army" at present campaigning so vigorously throughout the country, is proceeding towards completion. The Archbishops of Canterbury and York have been duly informed that the new branch is in course of formation.

A bill is before the Isle of Jersey States Assembly for abolishing the sacerdotal element in the legislative body. The rectors of the twelve parishes are ex-officio members of the States, forming one of the four bodies of which the Assembly is composed. Complaints have been made of want of attention on the part of several of them to their legislative duties.

Few people in this country can understand the detestation and dread in which Freemasonry is held by a vast majority of devout Roman Catholics on the Continent of Europe. As an instance of this may be cited the feeling which is displayed by the Clerical journals of France when denouncing the present Cabinet as containing at least four Freemasons. M. Ferry, whose crusade against the religious orders is regarded in France as "a work essentially Masonic," is a member of the Lodge Alsace-Lorraine. The other Freemasons in the new Ministry are MM. Tirard, De Mahy, and Humbert.

1882. 1882.

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FRANK SIDDALL
HAS A PERSONAL FAVOR TO ASK OF
Every Reader of THE MESSENGER.

He wants tried one time in the House of Every Reader the Frank Siddalls Way of Washing Clothes.

HE wants it tried in the house of every rich person, because it is made of splendid materials and makes the wash look better than it can be made to look any other way, and because it is the best Soap that can be used for fine laces, fine cambrics, fine garments of infants as well as for table linen, bed linen and flannels.
For the Toilet the Frank Siddalls Soap has no equal. It is the only Soap adapted for all uses. For cleaning teeth it is better than Castile Soap; the materials of which it is made are so pure, sweet and clean that the most fastidious need not hesitate to use it. For washing a young infant it is without a rival among the most celebrated Soaps of Europe.
The hands will not chap or roughen from using it for the toilet. No other Soap should be used and plenty of the lather should be allowed to stay on the skin. Used this way the skin will always be soft and white.
Now each clean, neat housekeeper is asked to try THE FRANK SIDDALLS WAY OF WASHING CLOTHES.

HE wants it tried in the house of every poor person, for it saves so much fuel that it is the cheapest Soap a poor person can use. It cleans the coarsest, dirtiest clothing and makes the work so light that it is not even tiresome. Women who do their own washing will find the Frank Siddalls Soap a grand help if they will put aside all prejudice and try it one time on a regular washday and on an entire wash, and by THE FRANK SIDDALLS WAY OF WASHING CLOTHES.
For SCRUBBING it is a very cheap Soap to use, if care is taken not to throw it in the water, but instead, to rub a little of the Soap on the scrubbing brush.
So in WASHING DISHES, a very little rubbed on the dishcloth will wash a great many dishes, and the dishcloth will always be clean and sweet, and even in warm weather will never want scalding.
For the TOILET and for SHAVING its low price makes it within the power of the poor man to use as good Soap as a rich man.

Now there is another class that Frank Siddall wants to try the FRANK SIDDALLS SOAP, and that is "the great well-to-do class:" the **MERCHANT**, the **SALESMAN**, the **CLERK**, the **FARMER**, the **BLACKSMITH**, the **MACHINIST**, the **WHEELWRIGHT**, the **SHOEMAKER**, the **BAKER**, the **CONFECTIONER**, the **STOREKEEPER**, the **MUSICIAN**, the **ENGRAVER**, the **CARPENTER**, the **BRICKLAYER**, the **STONEMASON**, the **VETERINARY SURGEON**, the **CHEMIST**, the **MILLINER**, the **DRESSMAKER**, the **PRINTER**, the **TAILOR**, the **PAINTER**, the **DRUGGIST**, the **BOOKSELLER**, the **NEWSPAPER PUBLISHER**, the **UNDERTAKER**, the **MINISTER**, the **DOCTOR**, the **SEXTON**, and the **NURSE**.

It interests them to have "washday" abolished in their houses and to have the family wash done with the same ease with which the hands are washed; to have no steam in the house to spoil the wall-paper and furniture; to have no disagreeable smell in the house; all scalding and boiling of clothes is completely done away with by the FRANK SIDDALLS WAY OF WASHING CLOTHES.

A Soap that is good for the skin cannot injure the Clothes.



HOW a lady can get the Soap to try where it is not sold at the stores:
1st.—Send 10 Cents in Money or Stamps.
2d.—Say in her letter she saw the advertisements in THE MESSENGER.
3d.—Promise that the soap shall be used THE FIRST WASHDAY after she gets it; that it shall be used ON THE WHOLE WASH, and that ALL THE DIRECTIONS, even the most trifling, shall be followed.

Now by return mail a full size, 10-cent cake of Soap will be sent, POSTAGE PREPAID. It will be put in a neat iron box, so as to make it carry safely, and 15 cents in postage stamps have to be put on. All this is done for 10 cents, because it is believed to be a cheaper way to introduce it than to send salesmen out to sell to the stores.

Of course only one cake will be sent to each person; but after trying it the stores will then send for it to accommodate you, if you want it.

Gentlemen are requested not to send for the Soap until their families have promised to comply with all the rules for using the Soap. It will be foolish to send for the Soap without making the promises, for if they are not plainly made, no notice will be taken of the letters.

The Frank Siddalls Way of Washing Clothes.

The Soap washes freely in hard water; never use Borax, Ammonia, Lye, Soda, or any other mixture or any other Soap.

Heat the Water in the Tea-Kettle—A Tea-Kettle will Heat Enough Water for a Large Wash with this Soap.

A wash-kettle or wash-boiler which stands unused for several days at a time will have a deposit formed on it from the atmosphere in spite of the most careful housekeeping, and this injures some of the very delicate and expensive ingredients that are contained in the Frank Siddalls Soap. The White Flannels are to be washed with the other white pieces, and the Colored Flannels and other colored pieces are to be washed afterwards exactly the same way.

USE WARM WATER—NEVER USE HOT WATER.

FIRST.

Dip one of the pieces in the tub of water, draw it out on the wash-board and soap it lightly wherever you see any dirt or soiled places. THEN ROLL THE ARTICLE UP IN A TIGHT ROLL—just as a piece is rolled when it is sprinkled for ironing—and lay it back in the tub in the water out of the way, and so on with each piece, until they are all soaped and rolled up. Then go away for twenty minutes or longer—one hour is just the thing—AND LET THE SOAP DO ITS WORK.

NEXT.

After standing the full time, commence by rubbing a piece lightly on the wash-board, when all the dirt will drop out, turning each piece inside out while washing it, so as to get at the seams, but don't use any more soap and DONT wash through two suds.

All the dirt must be got out in the first suds. DONT keep the Soap on the wash-board or it will waste; but if a streak will not come out by easy rubbing, soap it again and let it lie while you are washing a few other pieces. No Soap will wash out stains SET BY THE OLD WRONG WAY OF WASHING.

NEXT COMES THE RINSING.

Wash each piece lightly through a lukewarm rinse-water on the wash-board without using any Soap, UNTIL ALL THE DIRTY SUDS ARE OUT. Every smart housekeeper will know just how to do this.

NEXT COMES THE BLUE-WATER.

Use scarcely any bluing. STIR A PIECE OF THE SOAP in the blue-water, UNTIL THE WATER IS DECIDEDLY SOAPY; put the clothes through this soapy blue-water, and out on the line WITHOUT ANY MORE RINSING and WITHOUT SCALDING or BOILING A SINGLE PIECE.

The clothes will NOT smell of the Soap, but will be as sweet as if never worn.

Don't put clothes to soak over night; it makes them harder to wash, and it is NOT A CLEAN WAY.

Don't try on PART of the wash, TRY IT ON THE ENTIRE WASH.

Address all Letters, Office of The Frank Siddalls Soap, 718 Callowhill St., Phila.

PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, March 20.
FLOUR.—We quote the whole range of prices as follows: Supers at \$3.50@4; winter extras at \$4.50@5.25; Pennsylvania family at \$6; Ohio and Indiana do. at \$6.50@7.25; St. Louis and Southern Illinois do. at \$6.75@7.25; Minnesota bakers' extras at \$6.50@7.25, and winter and spring patents at \$7.50@8.25, as to quality. Rye Flour was firmer with sales of 100 barrels choice Pennsylvania at \$4.75. Buckwheat Flour was dull at \$3@3.124 for new process.

WHEAT.—Sales of 15,000 bus. No. 2 red June at \$1.324; 500 bus. No. 2 red track at \$1.36. 1500 bus. do. in grain depot at \$1.364, with \$1.36 bid and \$1.37 asked for car lots do. in elevator; \$1.354 bid and \$1.37 asked for March; 10,000 bus. April at \$1.364 @1.364; 5000 bus. May at \$1.364; 30,000 bus. June at \$1.324@1.324, and 10,000 bus. do. at \$1.334, with \$1.334 bid and \$1.34 asked at the close of the second call, and 10,000 bushels July at \$1.244.

CORN.—Local lots were firmer under light offerings with sales of 5000 bus. No. 3 track at 75c; 1000 bus. steamer yellow track at Richmond at 75c; 500 bus. low mixed track at 74c; 3000 bus. sail mixed track at Richmond at 744@75c; 1500 bus. Delaware sail yellow track at 75c, and 500 bus. do. in elevator at 75c.

OATS.—Sales of 1600 bus. mixed at 55c; 2000 bus. No. 3 white at 564@56c; 5000 No. 2 white at 58c, and 1 car No. 1 do. at 59c. Sales of 5000 bus. No. 2 white March at 54c, with 52c bid and 53c asked for April; 52c bid and 53c asked for May, and 51c bid and 514c asked for June.

RYE. was nominal in absence of supply at 85@87c. for small and round lots prime Jersey and Penna.

GROCERIES.—Coffee was moderately active and steady with sales of 150 bags Laguayra at 114 @112; 75 bags Caracacas at 134; 125 bags Rio at 104@110c; and 150 mats Java at 17@25c. Raw Sugars were stronger at 744@73.16c. for fair and 744@75.16 for good refining muscovades. Refined Sugars were firm and in good demand at 94c. for cut loaf, and crushed; 94c. for powdered; 94c. for granulated; 94c. for mould A; 9c. for standard A.

PROVISIONS.—We quote Mess Pork new at \$18 @18.25; shoulders in salt, 644@70c; do. smoked, 74 @74c; pickled shoulders, 744@72c; do. smoked, 84 @84c; pickled bellies, 94 @92c; smoked do. 11 @114c; loose butchers' Lard 104c; prime steam do. \$11; city kettle do. 114@114c. Beef Hams, \$21 @22; sweet-pickled Hams, 114@114c, smoked do. 114 @124c; smoked Beef, 144@15c, extra India Moss Beef, \$25.50@26 city family do. \$13.50 and packet do. \$12.50 f. o. b. Tallow at 744@75c. for prime city; 42; Western do. do. 40@41c; do. good to prime, at 36 @39c; do. imitation, 30@36c; Bradford and York State tubs, fresh, extras, 35@40c; do. good at 35 @36c; Western extras, do. 33@35c; do. good to prime, 28@32c; factory, choice, 21@33c; good to prime, 28 @30c; do. fair, 20@25c; seconds, 15@18c; rolls, choice, 25c; scarce; do. prime, 23@26c; do. fair to good, 16@22c; ordinary, 12@16c; common and medium shipping grades, 9@11c; grease, 3@6c; prints, fancy, 45@47c; do. firsts, 40@43c; do. seconds, 32@35c.

EGGS.—Sales were made on change on a basis of 164@162c. for extras, and 164@164c. for firsts, but these figures were a little lower than the majority of holders cared to accept, and on the open market most receivers were quoting 17@174c. for near-by extras, and from 16c. for ordinary up to 17c. for choice Western. Extremes, however, were hard to reach, except in a small way.

CHEESE.—We quote York State full cream choice at 124@13c; do. fair to prime at 12@124c; Ohio flat, fine, 12@124c; do. fair to prime, 11@114c; Pennsylvania half-skims, 744@7c; do. skims, from 5 @6c. for best down to 1@2c. for inferior.

PETROLEUM.—We quote car lots for home use at 8c. for standard white and 12c. for Royal 150 test.

HAY AND STRAW.—We quote prime Western and York State Hay at \$18@18.50; exceptional cars \$19; No. 2 and mixed \$15@16, and inferior and damaged, \$8 @12 as to condition. Rye Straw steady at \$15 @16.

SEEDS.—Clover was barely steady at 84@82c. for good to prime Pennsylvania and 84@9c. for fair to choice Western. Timothy was firm at \$2.75@2.85 4 bushel. Flax nominal at \$1.40 4 bushel.

FEED.—Sales of 5 cars spring Bran to arrive at \$24; 1 car do. do. track here at \$25; 1 car do. do. very choice at \$26; 5 cars winter Bran to arrive at \$25; 2 cars do. track at \$26 and 1 car white middlings at \$26.

Live Stock Prices.

BEEF CATTLE were active, especially at the close when prices were 4c. higher. Extra 74@74c, good 64@64c; medium 52@54c; common 44@54c. Milch Cows were inactive at \$30@60. Sheep were fairly active. Extra 74@74c, good 64@74c; medium 52@64c; common 42@54c; culls 34@44c; lambs 6@8c; calves, milch, 6@9c. Hogs were fairly active. Good 92@10c; common 9@94c. Dressed Beaves were active at \$104c. Dressed Sheep were active at 84@92c. and dressed lambs at 9@10c.

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